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Art. I. *Personal Narrative of a Journey from India to England*, by Bussorah, Bagdad, the Ruins of Babylon, Curdistan, the Court of Persia, the Western Shore of the Caspian Sea, Astrakhan, Nishney Novogorod, Moscow, and St. Petersburg, in the Year 1824. By Captain, the Hon. George Keppel. Second Edition. 2 vols. 8vo. pp. 662. London. 1827.

A ROSE by any other name would smell as sweet; and if our gentlemen travellers, in imitation of Baron Humboldt, choose to designate by the title of personal narrative, the mere notes and memoranda of a travelling journal, we have no particular objection to the innovation in nomenclature, except that it is rather unmeaning. No one will dispute, that travelling is a course of locomotion which cannot be performed by proxy, but involves much personal toil and inconvenience;—we are of course not speaking of mere mental excursions, or of such imaginary visits as M. Chateaubriand paid to the pyramids, when he begged a friend to write his name on the great Pyramid, as an apology to the ghost of Cheops for not paying his *devoirs* in person. A ‘narrative of a personal journey’ would be thought a pleonastic phrase; or, if we understand ‘personal narrative’ as denoting a narrative of personal adventures, the title is quite inapplicable to a work which, instead of being a continued relation, is a broken diary, perpetually interspersed and interrupted with observations and references to matters *not* of a personal kind. For the title to the present volumes, however, the Author is probably not responsible: we take it for granted, that the title-page was the performance of his printer or bookseller.

In the month of January, 1824, Mr. Ker Baillie Hamilton, Mr. Lamb, Capt. Hart, and the Author, met, from different parts of India, at Bombay, and agreed to prosecute together an overland journey to England from Bussorah. They em-

barked on board H. M. ship Alligator, in company with his Highness Futteh Ali Khan, a eunuch in the seraglio of his brother-in-law Abbas Meerza, the Prince Royal of Persia, and the son of the unfortunate Looft Ali Khan, the last monarch of the Zund dynasty, who was assassinated in 1794. His Highness having chosen to visit India, our Government, 'with its usual liberality, allowed him a hundred rupees a day, 'and a splendid establishment;' and when the bad state of his health rendered it necessary for him to return, gladly sent him away under a salute from the batteries. But 'for the 'honour,' the party could willingly have dispensed with the Prince's visits, his court breeding and Persian manners being at total variance with European prejudices, and sometimes not a little disgusting.

On the 4th of Feb. the Alligator anchored in the Cove of Muscat. This is the land of the *Ichthyophagi* (our Author mis-spells it *Ichthiophagi*) or fish-eaters; and here, not only human beings, but horses also feed on fish. The country is governed by an *Inaum* or independent pontiff, 'a sincere ally 'of the English,' who 'succeeded his uncle in the following 'manner.'

'Being discontented with his conduct, he one day proposed a ride to him. They were scarcely outside the walls of the town, when the nephew, lurking a little behind, drew his scimitar, killed his uncle, and returning to Muscat, seated himself without opposition on the vacant throne. He is, notwithstanding, much beloved by his subjects, who speak in high terms of his justice and moderation. As to the mere act of murdering his relative, it is held in the light of a family difference, and is no bar to his standing well in public estimation as a prince of mild and peaceable demeanour!'

A filthy town, containing a squalid, blear-eyed population of 2000 souls,—the women 'the offspring of Arab men and 'Abyssinian negresses,' and a large proportion of the inhabitants Abyssinian slaves,—is the capital of this worthy personage; and 'vast quantities of salt and sulphur are all the 'remains of the boasted wealth of Ormuz.'—On the 7th of Feb. they sailed from Muscat, and on the 16th, ran aground on a bank at the mouth of the *Shut ul Arab* (boundary of Arabia), the name given to the united streams of the Euphrates and Tigris, which here disembogues by seven channels, one only of which is navigable for large ships. On the next day, they came in sight of the far-famed land of Mesopotamia, 'than which,' says Capt. Keppel, 'nothing can be 'more uninteresting in appearance.'

'The country is so dead a flat, that the numerous pelicans which

darken the sands at the mouth of the river, were the first indications we obtained of our approach to shore. Shortly after, when the land was on both sides of us, the classical Euphrates was to be seen lazily pursuing its course between low banks of mud and rushes. In proceeding up the river, the scene changed, offering a nearly uninterrupted succession of date-trees till we reached Bussorah.'

On the 21st, the Alligator anchored opposite that town, of which we have the following description.

'The city of Bussorah is enclosed within a wall, eight miles in circumference. Of this space, the greatest portion is laid out in gardens and plantations of date-trees. It is traversed throughout by numerous canals, supplied by the Euphrates, into which they empty themselves at every turn of the tide. The abundance of water, besides irrigating the gardens, which it does effectually, might also be the means of keeping the town clean, were there not in the inhabitants an innate love of filth. Bussorah is the dirtiest town even in the Turkish dominions. The streets, which are narrow and irregular, are almost insupportable from the stench. Some houses are built of kiln-burnt bricks, but the greater number are of mud. From these, project several long sprouts made of the body of the date-tree, which convey filth of every description into the streets, so that a passenger is in frequent danger of an Edinburgh salutation, without the friendly caution of *Gardez loo*.

'The old bazaar is extremely mean. Rafterns are laid across the top, and covered with ragged mats, which prove but a poor protection against the heat of the sun. Throughout the bazaar we observed numerous coffee-houses; they are spacious, unfurnished apartments, with benches of masonry built round the walls, and raised about three feet from the ground. On these are placed mats; at the bar are ranged numerous coffee-pots and pipes of different descriptions. It is customary for every smoker to bring his own tobacco. These houses were principally filled by Janizaries, who were puffing clouds from their pipes in true Turkish taciturnity.

'The principal trade is with our Indian possessions, which, with the exception of a few English ships, is confined to Arabian vessels. The return for the articles with which we furnish them, are pearls, horses, copper, dates and raw silk. The population is estimated at sixty thousand, principally Arabs, Turks, and Armenians; but I have no doubt, that on a close enquiry, there would be found natives of every country in Asia. Dates are the principal production here; there are, besides, quantities of rice, wheat, barley, and abundance of fruits and vegetables.'

A new pasha made his public entry into the city, the day after our Author's arrival; and from the windows of a Persian's house, they witnessed the whole procession.

'They came in the following order. At nine o'clock, a body of armed men, forming an advance guard, announced their approach

by a continual discharge of musquetry, and passed us at a jog trot; then another party, who occasionally halted, and danced in a circle; marking time by striking their swords against each others' shields. These were followed by large parties of Desert Arabs, of the Zobeir tribe, preceded by their immediate petty chiefs, on horseback. Each of them had carried before him, a large flag, red, green, and red. The Zobeir Arabs are mercenary troops, and acknowledge a kind of subjection to the Governor; they are small, mean-looking men, with an Indian cast of features. They carried either fire-arms, or swords and shields. Some had their robes bound at the waist with a girdle; others wore only a loose shirt. Several had on the handkerchief turban, peculiar to the Arabs; and a few were bareheaded, having their hair twisted into several long plaits. This appears to have been the ancient custom of the people of the Persian Gulf. Diodorus Siculus describes the inhabitants of Gidrosia, as keeping their hair thick and matted, το τριχῶμα πτερυγαμένον ἰσσι.

After these came the *toofungees*, personal troops of the Governor, distinguishable by fur caps, nearly a yard in diameter; then the Pasha's led horses richly caparisoned. Behind them, a troop of mounted Tchousses, (messengers,) beating small drums placed at the saddle-bow. These were followed by the native officers of the English factory, mounted on horses "trimly decked." Then the Captain Pasha, (the Admiral,) who, with a watch in his hand, was timing the auspicious moment, as laid down by the astrologers, for the Pasha's entrance into his palace. This was decided to be twenty minutes past three, Turkish time; or twenty minutes past nine, according to European computation. Next came the Cadi and Mufti, whose offices are so often mentioned in the Arabian Nights; and then the Pasha, with his hand on his breast, returning the salutations of the populace. At the moment of his appearing, a groupe of women, covered from head to foot, set up a loud and shrill cry. A troop of mounted Janizaries brought up the rear, having with them a band, the music of whose instruments resembled that of so many penny trumpets.

During this procession, muskets were incessantly fired off; the report of which combined with the squeaking of the music, the noise of the tamtams, the squalling of the women, and the rude singing of the soldiery, formed a din of discord more easily conceived than described.

Salutes from his Majesty's ship *Alligator*, and all the ships at anchor, announced the reading of the firman, or order, appointing the Pasha *Mooselim*, Governor; and the first act of his government was to publish an edict, graciously informing the loyal citizens of Bussorah, that any one of them found in the bazaar after nine in the evening, would certainly be hanged.*

As our Author quotes Greek,* he must know that there

* Not always very correctly. At page 161 (vol. i.), we find '*fur-akh*, by the Greeks spelt *φαρασαγγος parasangus*.' At the sight of

were several nations known under the name of *ichthyophagi*, and that Bussorah does not stand within the limits of the ancient Gedrosia; otherwise Alexander would not have found it requisite to send his couriers with such despatch into Parthia, to stop the caravans, and bring provisions for his starving army. The Pasha paid Captain Taylor, the British political agent, a visit, which Captain T. and our travelling party politely returned. But here a curious point of etiquette was to be got over. 'Let the greatest blockhead walk first,' said Frederick II. of Prussia to the president's lady who consulted him on a point of precedence. But there was no such master of the ceremonies to appeal to at Bussorah; and, as neither party could consent to acknowledge himself the inferior by rising to receive the other, both were taken up by their respective attendants, and carried, like Abou Hassan in the Arabian Nights, into the hall of audience at the same time. The visitors sat with their hats on, 'in conformity to the Eastern custom' of always keeping the head covered; and, agreeably to an 'exclusive privilege granted to Englishmen,' did not take off their shoes. This latter privilege, Captain Keppel seems to consider as not less insulting to Asiatic feelings, than 'if a foreigner were to claim the right of coming from the streets in his dirty boots, and dancing up and down our dinner table.' We take leave to differ from him. If the Orientals choose to eat off the ground, that does not make it unpolite for the Hesperians to walk upon it; and a dirty foot is quite as unclean as a dirty shoe. We must refer our readers to the Captain's Narrative, for an account of a horse-race in the desert, and of an Armenian betrothment, at which 'a Turk and a Jew danced together to celebrate the betrothment of a Christian!'; as well as for a description of Zobeir, with the mosque (*djami*) of Ali the Barmecide, the uncle of the far-famed vizier Giaffir of the Arabian Nights. On the 8th of March, the party, having embarked their baggage and a fortnight's stock of provisions in a *bughalow*, proceeded to ascend the river towards Bagdad. The next morning, they arrived off Koorna, the ancient Apamea, situated at the extremity of a

this strange word, we rubbed our eyes;—we had assuredly never met with it before, and we consulted every lexicon on our shelf in vain: all disowned the stranger,—John Meursius's *Græco-barbarum*, and all. We looked again at the spelling, and first, we substituted a γ for an ν ; next, we altered \circ into α ; and finally, changing the ϕ for a π , ($\circ \phi!$) contrived to make out a fair Greek word, *παπαρρυγας*. Capt. K.'s corrector of the press has not done his duty: he has passed several other blunders nearly as bad as this.

narrow slip of land formed by the confluence of the Euphrates and the Tigris. Beyond this point, the navigation is deemed unsafe for single boats, owing to the lawless tribes of thievish Arabs which infest the banks.

‘ Leaving the Euphrates to the West, we proceeded up the Tigris, where we soon found ourselves in a current running between six and seven knots an hour, which fully proved to us the appropriate name of *Teer* (arrow) which the ancient Persians gave to this river on account of the rapidity of its course. Two miles beyond Koorna, the plantations of date-trees, which had hitherto covered the banks, ceased, and the country on both sides was overflowed. We landed in the afternoon on the west bank to shoot, and walked several miles: the ground was very wet, and the state of the vegetation indicated little fertility. This destitute place, which is called *Il Jazeerah* (the island), is generally held to be the seat of Paradise.’

We are quite aware that some learned men have maintained this strangely absurd opinion; but, were it worth while to enter upon the grave confutation of such an hypothesis, we might observe, that Moses says, four rivers went out of Paradise, and here two of them end: all the learning or logic in the world will not avail to prove, that the mouth of a river is the same as the head. There is something more plausible in Reland's hypothesis, who places the site of Eden in Armenia, whence issue the heads of the Tigris and the Euphrates; while Major Wilford has supported with much learning and ingenuity, the opinion, that its true situation was in that mountainous tract which extends from Candahar to the Ganges. It is not very surprising, that a question relating to antediluvian geography, should be involved in some uncertainty.

Captain Keppel, however, pleased himself with the idea of killing his first bird in the garden of Eden; and where Nimrod once hunted tigers, the party had excellent sport in shooting hares, partridges, and snipes. In one place, however, where the boat stopped to take in fuel, they put up game of a different description,—a lion, who was sleeping in the jungle, and who, on being disturbed, fortunately stole away. This spot is described as ‘ quite living with the immense quantities of animals of all descriptions.’

‘ At every step, our trackers put up pelicans, swans, geese, ducks, and snipes; numbers of hogs were seen galloping about in every direction; a lioness strolled towards our boat, and stood staring at us for two or three seconds; when within thirty yards, Mr. Hamilton and myself both fired at her, but, as we were loaded with small shot, we did her no injury; the noise of our guns made her turn quietly round, and she went away as leisurely as she came. We saw this afternoon a numerous flock of small birds, which presented the ap-

pearance of a large whirlwind, and literally darkened the air in their flight. Both Mr. Lamb and Mr. Hart had seen the same in India, and told me that they were birds of the ortolan species.'

At Coote, a wretched collection of mud huts, 120 miles from Bussorah, and reckoned half way to Bagdad, (although it is twice that distance by the tortuous course of the river,) Mr. Hamilton left the party, and proceeded through the desert, among the hospitable Arab tribes, who seem to respect those that trust them openly, and plunder those that attempt to steal through their territory. In the dry season, the journey is performed in thirty-six hours; it is necessary, however, to carry provisions and water both for riders and horses; but at this time of the year (March), 'abundance of water is found in the desert, as well as numerous encampments of Arabs, so that the traveller may proceed at his leisure.' After being, like Jacob, bitten by the frost by night, and consumed with drought by day, Mr. Hamilton, on the morning of the 20th, arrived at the renowned city of the khalifs. Our Author, who stuck by the boat, passed the remains of Ctesiphon and Seleucia, and reached Bagdad on the 21st, the fifth day after leaving Coote.

'A traveller coming by water from Bussorah, is likely to be much struck with Bagdad on his first arrival. Having been for some time past accustomed to see nothing but a desert—there being no cultivation on that side of the city by which he arrives—he does not observe any change that would warn him of his approach to a populous city. He continues winding up the Tigris through all its numerous headlands, when this once renowned city of gardens bursts suddenly on his sight. Its first view justifies the idea that he is approaching the residence of the renowned Caliph, Haroun Alraschid, in the height of its splendour; a crowd of early associations rushes across his mind, and seems to reduce to reality scenes which, from boyish recollections, are so blended with magic and fairy lore, that he may for a moment imagine himself arrived at the City of the Enchanters.

'Bagdad is surrounded by a battlemented wall; the part towards the palace, as was the case in ancient Babylon, is ornamented with glazed tiles of various colours. The graceful minarets, and the beautifully shaped domes of the mosques, are sure to attract his eye. One or two of these are gaudily decorated with glazed tiles of blue, white, and yellow, which, formed into a mosaic of flowers, reflect the rays of the sun: the variegated foliage of the trees of these numerous gardens, which most probably have given the name to the city, serve as a beautiful back-ground to the picture. Thus far the traveller is allowed to indulge his reverie; but on entering the walls, his vision is dispelled.

'The walls are of mud; the streets, which are scarcely wide enough to allow two persons to pass, are so empty, that he could almost fancy the inhabitants had died of the plague: he looks upwards—two dead walls meet his eyes; he now enters the bazaar, and finds that he has

no reason to complain of want of population ; a mass of dirty wretches render his road almost impassable ; with some difficulty he jostles through a succession of narrow cloistered passages, traversing each other at right angles ; the light, which is admitted by holes a foot in diameter from the top, gives to the sallow features of the crowd below, a truly consumptive appearance, agreeing well with the close, hot, fulsome smell of bad ventilation. The traveller, by this time, has seen sufficient to cure him of the dreams of earlier life ; and, on arriving at his destination, he makes a woful comparison between the reality of the scenes and the picture imagination had drawn. Such, or nearly such, was the impression first made by my arrival in Bagdad.'

The gardens, which commence within half a mile of the walls of the town, extend four or five miles along the water's edge : they are separated from each other by mud walls, and present, like most oriental gardens, a confused assemblage of shrubs and fruit-trees. A small door opens from each enclosure towards the river, which is represented as affording a dangerous facility for intrigue.

'In Constantinople, Englishmen who have engaged in this description of adventure, have *disappeared*, and never been heard of afterwards. In Bagdad, there does not appear to be so much danger. We heard of some of our own countrymen having escaped, even after detection, though, in some instances, the female, and some of the principal abettors of the intrigue, have fallen victims to their *imprudence*.'

We regret that our countrymen should find no better employment in foreign countries, than engaging in adventures of so disreputable and criminal a description, in which the life of at least one party is the forfeit of detection—'the female.' This seems rather a favourite word with our Author, who speaks again and again of 'the Bagdad females,' &c. We are astonished that any well educated man should fall into this Cockney vulgarism of applying to the loveliest part of creation, the phrase of the zoologist in speaking of the brutes. Had he spoken of the Bagdad males, we should have known at once that dogs, cats, or donkeys were intended. In the name of propriety and decency, let man be man, and woman woman,—
τα σῦκα σῦκα, τῆς σκαφῆς σκαφῆς λιγόν.

Our Author's visit to Babylon was very short. They breasted the *Mujillebe* at eight o'clock on the morning of the 26th., and left the field of ruins on the morning of the 28th., having spent half the intermediate time in Hillah. At Mumlilheh, they had been at a loss for tools to dig with : here, they had instruments, but wanted inclination. 'A living dog,' the wise man says, 'is better than a dead lion ;' but every rule has its exceptions ; and a stone lion from Babylon is worth all the living dogs in Bagdad. Our Travellers were on the right

scent; they scratched for about two hours at the Hanging Gardens, and turned out a black marble lion striding over a man, which, our Author ventures to suggest, 'might have referred to Daniel in the lion's den.' Had they persevered with the like tact and good fortune, who knows but they might have discovered the identical idol of Bel and the dragon, the equestrian statue of Semiramis herself, the Sub-annian tunnel, and all the rest of it. But they wanted—*time*! Why, then, did they stay so long at Bussorah and Bagdad, where there was little to be seen and nothing to be done? We hate these flying visits. Babylon was overturned three and twenty centuries ago: we should now like it to be upturned; and think that the public money might be quite as well employed in sending out a commission of *savans* for that purpose, as in sending poor fellows out in search of the nearest way to the North Pole, to be drawn over the ice by dogs for six weeks, and find their way back as they may. Surely, Mr. Barrow, or Mr. Gilbert Davis Giddy, would rather lift a brick laid by Nimrod, who shook hands with Noah, whose grandfather could remember Adam,—than sledge it through ice and snow, to swing a stick on Boreas's spindle-point, eat seal's fish-flesh, and drink whale's milk, and return, *re infectâ*, frost-bitten and penniless, with nothing for their pains but permission to publish another insipid quarto of adventures and peradventures.—Let us be thankful, however, for what these gentlemen have presented to us. Besides a wood-cut representation of the statue of the said lion, and of the solitary cedar still standing on the site of the Hanging Gardens,—the only tree of the kind, but one, throughout Irak Arabia,—we have drawings (we presume by Capt. Hart) of devices on three cylinders, brought from Babylon, and presented by Capt. Keppel to the British Museum. They are spirited and curious. Similar ones have been found in the mound erected over the Persians who fell at Marathon, and they are supposed to have been worn as amulets. The character of these devices is decidedly Persian, resembling that of the sculptures at Takht-e-Jemsheed. One man has the winged circle at his back, but the *ferooh*, or spirit, has fled,—whether through the dilapidation of time or the carelessness of the artist, we cannot tell. A few more such specimens would enable us to form some competent idea of the state of ancient art in Babylonia, of which, as contra-distinguished from Persian art, we as yet know nothing.

On their return to Bagdad, our Travellers fell in with Mr. Wolf, the Missionary to the Jews, who had just arrived from Aleppo after a long and arduous journey across the desert. Capt. Keppel says:

‘ We were much interested in our new acquaintance, who, in the course of conversation, evinced an inexhaustible fund of anecdote, and shewed such enthusiasm in the laborious and perilous office in which he is employed, that, though we may not agree with him in the efficacy of his mission, few can help admiring his unaffected piety and the sincerity of his religious zeal.’

On the 8th of April, our Author had the satisfaction of finding himself outside the walls of Bagdad, on the road to Kermanshah, and after traversing for five hours a barren waste, reached Benee Sad. The advanced guard of Mohuminud Ali Meerza, the late prince of Kermanshah, marched as far as this place on their road to Bagdad; and they had left ‘ striking proofs of their visit in the ruinous and desolate state of the town.’ The head quarters of the prince were established for some time at Bacoubah, which our Travellers reached the second night, and which they found also in ruins. The cholera morbus, breaking out among the troops, occasioned the precipitate return of the army to Kermanshah, where the prince died shortly after. The time he wasted at this station, saved the pashalik. ‘ Had he marched immediately to Bagdad,’ remarks Capt. Keppel, ‘ it is the general opinion, that he would have obtained possession of it;’ so great was the terror produced by his previous successes. Seven miles E. of Bacoubah, the party came upon ruins which our Author considers to be those of Artemita, the favourite residence of Chosroes. D’Anville places it near a town called Descara, and Kinneir at Kisra Shereen, a ruined city in the Hamerine mountains. At the former place, after the most careful investigation, no traces of an ancient site could be discovered; and the latter, it is remarked, is ‘ at too great a distance from Ctesiphon, and in too elevated a situation, to admit of being identified with Destagerda. The third night, they reached Shehrebah, a place of considerable extent, which had been recently sacked and ruined by the Coords. Here, they wandered through the desolate streets for some time without finding a single inhabitant, till they came to a caravanserai, where they found a solitary individual, who informed them that all the inhabitants had fled.

‘ This town was, not many months back, one of the most populous and thriving in the pashalik of Bagdad: now, the whole population consists of about three families. The mosque, which is very large, has been spared by these marauders, probably from a religious feeling. The same inducement has made them leave the caravanserai untouched, for the use of their countrymen on a pilgrimage to the tomb of their saint. Whatever may have been the motive, the effect of these three buildings in preservation, only serves to complete the picture of desolation by the contrast they bear to the rest of the city.

We examined the fortifications and outer works. Some of these are almost level with the ground. Those that remain standing, every where pierced with cannon shot, have left ample traces of its destructive powers. Here, the action must have been desperate. The point of attack being on the eastern side of the city, it must have been necessary for the besiegers to escalate the garden walls, after having carried the outworks. We could distinctly trace the several breaches that had been made.*

On the 12th, our Travellers proceeded over the plain of the Diala, which they crossed at a ferry, to visit an excavated rock and obscure site, called the 'palace of Shereen. They were 'rather astonished' to hear the Arabs relate the well known tradition mentioned by Herodotus, that, in consequence of one of the horses dedicated to the sun having been lost in this river, Cyrus vowed that he would make it shallow enough for a lady to pass over without wetting her tunic. On leaving the plain, they entered the lowest range of Mount Zagros, the ancient boundary between the Assyrian and Median kingdoms, and which still divides the Arabian Irak from Irak Ajem. For five hours, they pursued a very rugged road over a succession of rounded limestone hills, and then traversing for three more a rich and well cultivated plain, arrived, almost worn out, at the caravanserai of Khizil Rubaut. To the S. W. of the village of Baradan, two hours from their halting place, is

'a mound little inferior to the tower of Babel. It consists of a raised platform 200 yards square, and 30 feet high. From this mass rises a quadrangular tower, 90 yards long, 50 yards wide, and 80 feet high. The whole consists of earth mixed with rounded pebbles: a portion to the N. E. which has recently fallen down, exhibits its structure of successive layers. From the quantity of broken bricks, it has evidently, like the Babylonian ruins, been coated with them. The centre of the mound is much injured; huge ravines being formed on three sides of it by the rain. We found numerous fragments of broken pottery, &c. Near the top of the upper mass, we saw a vessel containing the bones of animals. The appearance of this mound corresponds to the accounts given by Strabo and Pausanias of some Fire-temples, which, on account of their being situated on large mounds of earth, they call *λοφοι μαρουδης* (*μασλουδης*). Diodorus states, that Semiramis erected a number of them in Assyria. From the reverence in which these places of worship were held, and from their capability of defence, they became repositories of treasure. Strabo mentions, that in this country (Assyria), there was one called Azara, which was plundered by the Persians of ten thousand talents.'

In the general character of this monument, there seems to be a near approach to that of the pyramid of Meduun, commonly called the False Pyramid, the most southerly of the groupe of Dahshour; and there can be little doubt that, like the temple

of Belus itself, it combined the temple and the sepulchre. The most ancient form of *tumulus* was a mound ($\chi\omega\mu\alpha$) surmounted with a pillar ($\sigma\tau\eta\lambda\eta$), cone, or tower; and in the case of sepulchres erected to monarchs and sacred or heroic personages, the tomb was surmounted with a temple. The prevalence of the custom of raising temples, altars, or shrines over tombs, with a view to secure a greater degree of reverence for the depositories of the dead, is indicated by the remarkable language of Athenagoras, who calls the temples of the ancients, $\tau\alpha\phi\alpha\iota$, tombs. This name was afterwards retorted by the Pagan writers upon the Christians, when they began to practise the custom of burying the bones of martyrs in their churches. In some instances, the sepulchre was encompassed with an outer wall, and became, as the churches were often made in feudal times, a fortified sanctuary. And as places at once of the greatest sanctity and security, they were also employed as treasuries; so that the appellation of the Treasury of Atreus, applied to what is now believed to be the Tomb of Agamemnon, near Mycenæ, may not be altogether a misnomer. We are strongly inclined to believe, that the Great Pyramids of Memphis were in like manner intended to subserve, in subordination to their sacred character as sepulchres, the purpose of treasuries; that, with this view, they were rendered disguised fortresses; that the professed and known entrance was closed after the reception of the *soros*, a secret entrance being reserved, which was known only to the priests; and that the notion of the Mohammedan conquerors, which led them to force open these ancient monuments in the expectation of finding concealed treasure, rested upon the well-known fact, that tombs were often used for such a purpose, or originated in actual discoveries of concealed treasure in other ancient monuments.

On the 14th of April, our Travellers left Khizil Rubaut, and travelling in a N. E. direction over a succession of sand-stone hills, reached, at the end of five hours, the frontier town of Khanaki, situated on the Diala.

‘Khanaki, which is of reputed antiquity, defines the frontier of the Pashalick of Bagdad, and has met with a fate natural to its unfortunate position between two rival powers. About two years ago, it was taken by Mohummud Ali Meerza, and must at that time have had its share of the calamities of war. Upon the retreat of the Prince into Kermanshah, he left behind him a garrison of three hundred Coords, who were surprised by the Pasha of Bagdad, and, without exception, put to the sword. This catastrophe occurred only six months back.

‘The works of devastation here, are even more marked than at any place we have yet seen. The fruit-trees in the gardens appeared to

have been recently cut down; the village is one entire scene of desolation. The caravanserai, which is large and in good repair, stands to the W. side, and when we arrived, was crowded with travellers. The few inhabitants, who have come after the general slaughter which so recently took place, occupy some huts adjoining; but we could procure nothing from them, and were supplied with some bread and eggs by the wandering tribes.'

The next day's journey, to Kisra Shereen, traversed a rocky region notorious as the haunt of robbers; and the party were actually reconnoitred by a band of Coords, who followed them from Khanaki, and who, as they afterwards learned, were deterred from attacking them, by finding them so much on their guard, and by their extravagant estimate of European prowess and skill in arms. 'It appeared also, that this band was under the protection of one of the principal courtiers of Kermanshah, who shared in its booty, and shielded it through the influence of that corrupt government.' It was in the same part of the road that Sir Robert Ker Porter was attacked on his journey to Bagdad. Kisra Shereen was built by Kisra or Chosroes in honour of his beloved Shereen, the daughter of the Emperor Maurice. There are remains here of a very strong fort with massive walls and vaulted towers, and of an extensive palace of the same massive architecture. Fully to have surveyed the mass of ruins, our Author says, would have occupied at least two days; and Englishman-like, their 'desire of proceeding' was stronger than their curiosity. They had suffered, moreover, so much from heat, that they determined henceforward to travel by night. On the 22d, they reached Kermanshah, situated on the Karasou, which runs through the centre of the town. Three years before, this river, swelled by the mountain torrents, had inundated the lower parts of the city, and swept away a considerable portion of the inhabitants. Here, they were induced to accept of the proffered hospitality of two French officers in the service of his Highness of Kermanshah. In 1814, when the reverses of Napoleon had appeared to close every avenue to military advancement, 'those gentlemen had sought and found in the troubled regions of the East, an ample field for the gratification of their darling passion.' They frankly stated, that, at one time, they had intended to proceed to the Indus, for the purpose of offering their services to some Indian prince, who, they understood, wanted European officers to conduct his forces against the English; and the reason assigned for their abandoning this project, was evidently not the real one. A number of military men of different European nations, are at this moment wandering over Asia in search of employment

under the Mohammedan princes. Seven or eight of these, Capt. Keppel states, were at one time in the service of the prince of Kermanshah, Mohumud Ali, who are now dispersed over the East. The two French officers, Messrs. Court and De Veaux, as well as a rascally Spaniard, Señor Oms, were all *khans* (or lords) of Persia, and knights of the lion and sun, as well as of another order, instituted by the late prince, the insignia of which are a star, with the device of two lions fighting for the Persian crown; a pretty intelligible reference to his own declared pretensions to the succession. Capt. Keppel and his companions had the honour of an interview with the present prince-governor, Mohumud Hosein Meerza, by whom they were received with pointed affability. He told the French officers, that he should allow the strangers to be seated in his presence, an honour never granted to any of his court; and on this account, he recommended them not to be present.

‘A few minutes before our interview,’ says our Author, ‘Mons. De Veaux had been with the prince, to receive his instructions relative to the issuing of some clothing to those troops who were to escort the body of his father to Meshed Ali; and also respecting some other matters connected with the order of the funeral from Kermanshah, a ceremony which was to take place in two days. As the inspection of these arrangements was made in the public square, the Prince thought it necessary to play the mourner on the occasion. No sooner did he come in sight of the coffin which contained the remains of his father, than he threw off his cap, covered his head with ashes, and, rolling himself on the ground, bitterly bewailed the loss of so illustrious a prince and good a father. Having performed this ceremonial of grief with all the usual Eastern decorum, he re-adjusted his cap, clothed himself in a scarlet robe, and, in the short interval between the inspection and our visit, laid down the part of the mourner, and re-assumed that of the prince; so speedily, indeed, that, if we had not had a peep behind the curtain, we could not have believed that one actor could so speedily have performed two such different parts.’

This accomplished young gentleman was only two and twenty; he was nevertheless furnished with eighteen wives, and having been married some years, had ‘a proportionate number of children.’ With great surprise he learned that his visitors were bachelors; and he repeatedly exhorted them to marry the moment they returned to Europe. Of the filial piety, virtuous morals, and other princely accomplishments of this august personage, the following paragraphs supply a striking illustration.

‘A sudden discharge of cannon, followed by loud shrieks and lamentations, announced to us that the Prince had left the palace

with the body of his father. We took our station near the gates of the town, ready to fall in with the procession.....It issued slowly out of the town, led by the artisans: each craft had with it a black banner, and a horse equipped in the same mournful trappings. Next came two men renowned for their strength, carrying a large brass ornament representing a palm-tree. After them two hundred Coor-dish soldiers, who were to escort the corpse to Meshed Ali: they wore blue jackets, cut in the European fashion, and the rest of their dress was according to the costume of the country. The escort was preceded by a corps of drums and fifes playing a variety of tunes, principally English: "Rule Britannia" was one; and there were several country dances. After the military, came the representatives of the Church—a large body of mounted Moolahs (priests), headed by their Bashee (chief), a jolly drunken-looking fellow, who, with a voice amounting to a scream, recited verses from a Koran, in which he was joined by his followers, who made the air resound with their vociferous lamentations. Behind them was the corpse of Mohumud Ali Meerza, borne by two mules, in that sort of covered litter called in Persian a *tukhte ruwaun*.

'Immediately behind the corpse were Mohumud Hosein, the ruling Prince, and two of his brothers; the principal officers of the court closed the procession.

'At intervals the cavalcade stopped, when every one, baring his breast, struck it so violently with his hand, that the flesh bore visible marks of the severity of the discipline: at these times the shouts were redoubled, and tears flowed copiously from every eye. Large groupes of women, veiled from head to foot, and huddled together almost into shapeless heaps, were seated on each side of the road, and were by no means the least (most?) silent mourners of the party.

'We fell in with the French officers in rear of the troops; two or three chiefs were in the same line with us. Immediately on my right was a handsome young man, whose eyes were red with weeping. He had been a favourite follower of the late Prince, for whom he had entertained a most sincere attachment; and I was beginning to sympathise with him in his sorrows, when it was insinuated that it was just possible, wine, and not grief, had caused his tears to flow—a surmise that his subsequent behaviour in some degree warranted.

'After proceeding about a mile, we quitted the procession, and halting on one side of the road, waited till the Prince had given us the *murukhus*, or permission to depart. His eyes were much inflamed, and tears chased each other down his cheeks. Thus far the ceremonial of grief had been conducted with the greatest propriety; and any one witnessing the mournful demeanour of the Prince this morning, would have been impressed with a high opinion of his filial piety. The day closed on a scene of a very different description. The funeral procession arrived at Mahidesht near sunset, when his Highness ordered the caravanserai to be cleared of its inmates, and, taking with him several boon companions, this sorrowing son passed the night in drinking and singing, determined to keep his father's wake in the true Irish fashion, and, if any grief or care remained,

to drown it in the bowl. The following morning, these merry mourners remounted their horses, and reached Kermanshah without accident; though the Prince was so intoxicated, that, on arriving at the palace-gate, he fell off his horse into the arms of his attendants, and was by them conveyed to his own apartment in a state of drunken insensibility.

Foremost on the list of persons selected by his Highness to assist him in the celebration of these funeral orgies, was the Moolahi Bashee, once his tutor, and now his associate in every species of debauchery. He who as chief of the religion had, in the day, with weeping eyes and melancholy howl, sung the requiem to the soul of the father, was, in the night, administering *spiritual* consolation to that of the son. He who, in the morning, chaunted verses from that book which inculcates (prohibits) wine as an abomination, was, in the evening, so overcome by its influence, as to be scarcely able to hiccup out the licentious songs of his country.

The person from whom we received this information, was likewise one of the party; no other than Suleiman Khan, the chieftain whose grief had attracted my attention at the funeral. We were sitting after dinner in the evening, when this person, in the same "suit of solemn black" as of the preceding day, staggered into the room. Interrupting his relation here and there with an occasional roar of laughter, he described to us those scenes of revelry of which he had been so willing a participator.' vol. ii. pp. 56—60.

Before they left Kermanshah, Capt. Keppel, much to his honour, succeeded in repaying the hospitality of his hosts, by bringing about a reconciliation between the two officers, after a challenge had been given and accepted; while Señor Oms, who had basely endeavoured to foment the misunderstanding, was sent to prison. The travelling party then started for Hamadan, the ancient Ecbatana. Six miles from Beest-sitoun (Twenty Pillars), they noticed the capitals and bases of some pillars which mark an ancient site, and are conjectured to have given name to the neighbouring town; but *want of time* forbade a minute examination. The sculptures at Besitoun, (so it is usually written,) are of the highest interest, as no doubt can exist with regard to their remote antiquity. One remarkable bas-relief, which is found in a chasm in the mountain at a great height, from its general resemblance to the sculptures of Persepolis, appears to be coeval with those splendid specimens of ancient art. Sir Robert Porter supposed the subject to allude to the Babylonish captivity. 'But for the female captive,' says our Author, 'I should be of the same opinion. In many particulars, the Scripture account of Esther pleading before Ahasuerus in behalf of her Jewish brethren, is strongly illustrated in this sculpture.' His own description of the groupe, however, is at total variance with this fanciful conjecture. At the foot

of the mountain is an extensive cemetery, containing many sepulchres of white marble, having inscriptions beautifully cut in the Syriac and Cufic characters. They appear to belong to the era of the Sassanian dynasty. As we took occasion, in our notice of Sir R. K. Porter's volumes, to describe the route to Hamadan*, we must pass over our Author's account of that city and of the Elwund, over which the road passes. We must, however, give insertion to his mention of an incident at Hamadan, which afforded a striking proof of the respect in which the English character is held in that country.

* Mr. Lamb, wishing to draw a bill upon Bagdad for the sum of one hundred *tomauns* for our common expenditure, sent a servant into the town, to know whether any of the *shraufs* (merchants) would be willing to give him money for it. After a short time, a miserable, half-starved looking wretch made his appearance, and said, he should be willing to advance us any sum we might require. At first, we were inclined to laugh at his proposal, thinking, from his appearance and garb, that he was more like an object of charity than a lender of money. He soon undeceived us; for, disencumbering himself of a few of his rags, he unstrapped from his body a black leathern belt, and having cut it open, counted out the hundred *tomauns* in gold. Mr. Lamb wrote a draft, in English, upon a merchant in Bagdad, which this man took in lieu of his money, contenting himself with merely asking the name of the merchant on whom the bill was drawn, and declaring himself to be the party obliged; "for," said he, "if I am robbed, I shall at least be spared this piece of paper." While we were wondering both at his ability to serve us, and his confidence in our honesty, (for we could easily have deceived him,) he said, he had had too many proofs of English probity to entertain any alarm on that head. "The *Feringhees* (Franks) are not so worthy of being trusted, but the *Ingrezz* (Englishmen) have never been known to deceive."

Of the *Feringhees* in general, they are not less distrustful than of their own countrymen; and the *Ingrezz* character was in some danger of being brought into question through the roguery of an American captain; but fortunately, the merchants learned that they were not real English, but *Feringhee dooneaine noo*, Franks of the New World. The story, with its explanation, rapidly spread; and now, if an Englishman misbehaves, brother Jonathan is the scape-goat, the offender being set down as a Frank of the New World. The high estimation in which our national character is held in Persia, is stated to be not in a small degree owing to the able services and engaging manners of Sir John Malcolm.

* Perhaps, no man ever employed on a foreign mission, has done

more to exalt the character of his country, than has this distinguished individual. The name of Malcolm is familiar to every one in the countries through which he has travelled, and all persons express the same unbounded respect for his talents and character: his name, indeed, secures kindness for his countrymen throughout Persia.

From Hamadan, our Author and his friend Mr. Hamilton proceeded to Tehraun. Hitherto, they had preserved the English dress; but now, on taking a road less frequented by Europeans, it was deemed advisable to assume the Persian costume. For an account of their presentation to the 'Attraction of the World and King of Kings,' we must refer our readers to Captain Keppel's volumes. They remained ten days in this capital, and thence proceeded, by way of Casbin, Sultanieh, Zinjann, and Mæana, to Tabriz. Here the fellow-travellers separated; Mr. Hamilton returning to England by way of Poland and Austria, while our Author took the road to Astrakhan. On crossing the river Arras (Araxes), he entered the Russian territory, and travelling eastward through the province of Shirvan, reached Bakoo, a port on the western shore of the Caspian. Thence, turning northward, he coasted that mediterranean, traversing Daghestan, and the province of Kumuk, to Astrakhan, and entered Europe at the Russian town of Saritzin.

On the site of Bakoo (or Badko) once stood a city celebrated, in the times of the Guebres, for its sacred temples, on the altars of which blazed perpetual flames of ignited naphtha. To this place, thousands of pilgrims annually repaired, till the second expedition of the Emperor Heraclius against the Persians at the beginning of the seventh century, when he wintered in the plains of Mogan, and destroyed the temples of the magi. The fire which fed these altars, continues to burn; and Capt. Keppel learned, that at a place sixteen miles N. E. of the town, and of course considerably out of the direct route, a temple is still frequented by pilgrims, who, though not Guebres, pay their adorations to the flame. On ascending a hill near the extremity of the peninsula of Abosharon, he came in sight of the object of his curiosity.

'The country round is an arid rock. Enclosed within a pentagonal wall, and standing nearly in the centre of the court, is the fire-temple, a small square building, with three steps leading up to it from each face. Three bells of different sizes are suspended from the roof. At each corner is a hollow column, higher than the surrounding buildings, from the top of which issues a bright flame; a large fire of ignited naphtha is burning in the middle of the court, and outside, several places are in flames. The pentagon, which on the outside forms the wall, comprises in the interior nineteen small cells, each inhabited by a devotee. On approaching the temple, I immediately

recognized, by the features of the pilgrims, that they were Hindoos, and not Persian fire-worshippers, as I had been taught to expect. Some of them were preparing food. I was much amused at the surprise they showed on hearing me converse in Hindostany. The language they spoke, was so mixed up with the corrupt dialect of the Tartars, that I had some difficulty in understanding them. I dismounted from my horse, and gave it in charge to the cossack, whom they would not allow to enter the temple, giving, somewhat inconsistently, as a reason, that he was an infidel. I followed one of the pilgrims, who first took me into a cell where a Brahmin, for so his thread proclaimed him, was engaged in prayer. The constitutional apathy of the Indian was strongly marked in the reception this man gave me. The appearance of an armed European, it would be supposed, would have alarmed one of his timid caste; he testified, however, neither fear nor surprise, but continued his devotions, with his eyes fixed on the wall, not deigning to honour me with a look, till his prayers were over, when he calmly and civilly bade me welcome to his poor retreat.

My first acquaintance and the Brahmin then accompanied me round the other cells, which were whitewashed and remarkably clean. In one of them was the officiating priest of the Viragee caste. This faquir wore only a small cloth round his loins; he held a piece of red silk in his right hand, and wore on his head a cap of tiger's skin: this is, I believe, emblematical of the life of the wearer, who, on leaving the society of man, is supposed to have recourse to the skins of wild beasts for a covering. In a small recess stood a figure of Vishnoo, and near it one of Hunoomaun,

———"he

Whom India serves, the monkey deity."

My acquaintance with their deities seemed to please them much: one of them said, "You know our religion so well, that I need not tell you where you ought, or ought not to go." While I was here, another Viragee came in: he was a stout, well-looking man, with matted locks and shaggy beard, and covered with a coarse camel-hair cloth; his body was tattooed all over with the figure of Vishnoo.

On entering the temple, he prostrated himself before the image. The priest then put into his hands a small quantity of oil, part of which he swallowed, and rubbed the rest on his hair. This man was once a Sepoy in the Indian army, and had been an orderly to a Colonel Howard in the time of Lord Cornwallis: he was the only man who seemed to have any acquaintance with the English. I was informed, that there is a constant succession of pilgrims, who come from different parts of India, and relieve each other every two or three years in watching the holy flame. This rule does not apply to the Pundit, or Chief, who remains for life. They spoke of their present chief as a man of great learning and piety: as they wished me very much to converse with him, I accompanied them to his cell, which was locked: they told me that he was either at prayers or

asleep, but no one offered to disturb him. Of the pilgrims present, five were Brahmins, seven Viragees, five Sunapeys, and two Yogees. They spoke favourably of the Russians, but with more rancour against the Mahometans than is usual amongst Hindoos for those of a different persuasion. They said that Nadir Shah treated their predecessors with great cruelty; impaling them, and putting them to several kinds of tortures. All these faquirs were very civil and communicative, with the exception of one Viragee, the severest caste of Indian ascetics: he was quite a Diogenes in his way; and, when asked to accompany me, called out that it was no business of his.

‘Outside the temple is a well: I tasted the water, which was strongly impregnated with naphtha. A pilgrim covered this well over with two or three nummuds for five minutes; he then warned every one to go to a distance, and threw in a lighted straw; immediately a large flame issued forth, the noise and appearance of which resembled the explosion of a tumbril. The pilgrims wished me to stay till dark, to see the appearance at night; but the bright prospect of home in the distance got the better of curiosity, and made me hurry forward.’

We have no room for any remarks on these besotted Vulcanists; nor do we find fault with our Author, on *this* occasion, for hurrying forward. Indeed, after all, there is something so respectable and amiable in the strong love of *dulce domum*, which forms at least an element in the provoking impatience of our gentlemen travellers, when passing through scenes where we wish them, perhaps unreasonably, to linger, and turn land-surveyors, and sappers, and miners, and resurrection-men, to satisfy our learned inquiries and leisurely speculations,—in the case of our Author at least, this patriot passion had so much to do in urging him onward,—that we cordially forgive him for having done nothing more at Babylon. At Astrachan, Capt. Keppel was delighted to recognise English features in a rosy-cheeked boy who was playing at his father's door. It proved to be the son of the Rev. Mr. Glen, the Scottish Missionary, under whose roof our Author found a hospitable welcome. After their guest had partaken of a slight refreshment, there was a general summons to prayers.

‘The congregation consisted of twenty English persons, including women and children. Psalms were first chanted. One of the missionaries then put forth an eloquent extempore prayer to the Almighty, into which he introduced a thanksgiving for my safe arrival and escape from so many dangers. At no period of my life do I remember to have been impressed with so strong a feeling of devotion as on this evening. Few persons of the same general habits will understand my particular feelings. Few have ever been placed in the same situation under similar circumstances. Quitting countries once the most rich and populous, now the most desolate and lone, fulfilling in

their calamities the decrees of Divine Providence; safe from the dangers of the desert, and from the barbarian tribes with whom every crime is common; I found myself in a religious sanctuary among my own countrymen, in whose countenances, whatever were the trivial errors of their belief, might be traced the purity of their lives, and that enthusiasm in the cause of religion which has caused them to become voluntary exiles; whose kindness promised me every comfort, and whose voices were gratefully raised to Heaven in my behalf.

We cite this paragraph, because it does honour to the Writer, who, throughout these volumes, appears altogether such a specimen of the British officer and gentleman as we could wish to represent us to Oriental nations. We have had much pleasure in his company, and scarcely need recommend to our readers a work which has supplied us with so much interesting matter for extract.

Art. II. *On the Treatment of the more protracted Cases of Indigestion.* By A. P. W. Philip, M. D. F. R. S. L. & E. Being an Appendix to his Treatise on Indigestion. 8vo. London. 1827.

(Concluded from page 288.)

‘SO general a complaint is Indigestion in this country,’ says the Author, the title-page of whose tract we have just transcribed, ‘and so much does it influence other diseases, that there could not perhaps be a more useful treatise than one on the manner in which other diseases are influenced by their concurrence with it.’ And another pathologist of the present day, whose merits and peculiarities have procured him much notoriety, has aimed at extending the following proposition into almost universal bearing; viz. that the stomach is the seat and source of every thing that is mischievous—the ‘*fons et origo morborum omnium.*’

That these doctrines have been propounded and propagated too much in the spirit of wide generalization, will be admitted by all those who, possessing no partiality to system, are unbiassed in their opinions by the *ipsi dixerunt* of conspicuous individuals; and it is a curious fact, that the very first case recorded by Dr. Paris at the end of his Treatise on Diet, furnishes conclusive evidence against the chylopoietic creed, as interpreted and adopted by some of its partizans. On the other hand, however, no one who is at all conversant with organic structure and disordered function, will hesitate a moment in admitting, that both the remote and the immediate de-

pendencies of stomach derangements upon other maladies, are such as to call for the utmost care on the part of the medical practitioner, in ascertaining the state of the assimilating organs under the existence of almost every disease to which the frame is obnoxious.

In order to substantiate this position, it may not be amiss slightly to advert to the anatomy and susceptibilities of those parts that are mainly occupied in the great business of assimilation. It will be recollected, that the secretion from the salivary glands first prepares the alimentary mass for its reception into the stomach ;—that in the stomach itself, the gastric juice operates a further and more important change on this mass ;—that this conversion is moreover facilitated by the muscular contractions of the organ, which both assist the secretion from the gastric membrane, and serve to bring the ingesta more under its influence ;—that the food thus changed into the substance called chyme, is now forced into the duodenum, there to undergo still further alteration ;—that this duodenum is, in truth, a second stomach ; and that in it the chyme is further operated upon both by the secretions from the internal membrane of the bowel, and by the liquors that are poured into it from the liver and the pancreas ; that the organs which separate these secretions, more especially the former, are so circumstanced with respect to local contiguity and sympathetic connexion with the stomach, as to be regulated very materially both by its mechanical and its sentient conditions ; that, moreover, for the due assimilation of the food and its eventual reception by the blood-vessels, so as to become an integral portion of the body's composition, not only must thus the salivary glands, and the stomach, and the duodenum, and the liver, and the pancreas, be in a state of integrity, but the mesenteric vessels themselves must also be in a due condition of power and activity ; that, further, the blood must circulate freely through and among all these several viscera, and that impediments to its free circuit are very easily occasioned by a deviation from the right rule as to quality or quantity of food. Then, again, all this is mere machinery abstracted from the vital impulse operating upon the whole, by the media of those fine nervous filaments which ramify through every part and portion of this beautifully constructed apparatus ; and which nervous filaments, while they maintain a certain independence upon the brain, are at the same time so connected with it, that cerebral soundness and ventricular mischief cannot for any length of time be compatible. Nor can failure of function, or derangement of structure, in some portions, at least, of the cerebral mass, fail of bringing with it a corresponding derangement in

digestive susceptibility and power. With the heart and lungs, too, the stomach and its appendages are both immediately associated by position, and mediately by nervous ramification; while the whole external surface of the body, in a manner that anatomy and physiology do not so easily explain, is also much regulated, as to its natural as well as its morbid condition, by the healthy or deranged state of the chylopoietic membranes.

To these several circumstances of connected structure and associated function, we have previously alluded; but we advert to the subject in this place for the purpose of shewing, that the disorder called Indigestion can scarcely ever be regarded with propriety as a malady *merely* of the organs more directly concerned in the digestive process.

Were we to extend our inquiries over the whole circle of sympathies thus opened up before us by a view of the anatomy, we should have to carry our readers a much more extensive round than might consist with the design of these papers; we should likewise have to desert the business of reviewing for actual authorship; for none of the writers before us have thus traced the subject of indigestion through all its bearings. But it may not be improper, prior to entering upon the investigation which is at present our more immediate province, slightly to indicate, how some diseases of the most malignant aspect and formidable character, may be traced out to the full extent of nosological circumstance from an absolute commencement in mere stomach ailment.

This ailment we will suppose, in the first instance, to exist at the period of infancy, when it is especially requisite for the well-being of the system, that the *ab origine ad finem* of assimilation be in due adjustment. Its consequence then will become manifest in an atrophic wasting of the frame, from the chyloferous vessels not being supplied with the requisite quantity of chyme. This wasting will be attended with a tumid abdomen, in consequence of the mesenteric glands, now in a highly susceptible condition, being thrown into disorder from over excitement with an improper stimulus; that is, from the matter presented to their selecting orifices not having in it enough of chyle-making material for selection: hence the swollen paunch and emaciated limbs, constituting what is named in the schools *mesenteric atrophy*. But the mischief does not terminate here. In order to maintain the proper action of the brain, at this time of life undergoing momentary change, a due supply of blood must be transmitted to it. This supposes an appropriate quantity and healthy quality of chyle; neither of which having place under the circumstances assumed, disorder, which is

another word for irregularity, is engendered ; partial excitations, accompanied with general torpor, occur ; and that kind of erithism is easily induced, which terminates in the most fearful and fatal of all infantile diseases—*hydrocephalus*, or water in the brain.

Now let us imagine our dyspeptic individual to be advanced to the age of puberty. The lungs are the organs which at this period of life are about to undergo the most material mutations ; and we need not stop to trace the successive steps by which defective digestion may come to develop itself (the predisposition supposed) into *phthisis pulmonalis*, or, in plain English, consumption of the lungs.

In middle life, the tendencies of the frame are to fulness and sluggishness of the venous system ; and, at this stage of existence, apoplexies and irregularities in the heart, and diseased conditions of the liver, will be the produce of a disordered stomach, either in the direct way of mechanical impediment to the circulation, or by defective chylicification causing irregular impetus of circulating energy, and occasioning the blood to be withdrawn from one part, and to be thrown with inordinate force upon another ; while other kinds of apoplexies—the apoplexies of inanition—and dropsies, and asthmas, and cachexies, shall follow in the train of indigestion, when the energies of the system are declining in consequence of age, and both the absorbent and sentient powers are in a state verging towards natural paralysis.

The more, indeed, we divest ourselves of nosological trammels, and become independent observers of cause and effect, the more reason shall we find for concurring in the remark, that the cases which are met with in practice ‘are combinations of diseases, rather than simple diseases ;’—and that to talk of this or that malady as an abstract essence, is to use a language inconsistent with the complication of organic machinery, and unauthorized by the precision of a true philosophy.

Dr. Philip proposes to divide Indigestion into three stages. Under the first head, he includes those affections which immediately and directly arise as consequences upon a deranged condition of the stomach ; such as a sense of distention after eating, flatulent and acid eructations, clammy and furred tongue, impaired and irregular appetite, cold feet, and other manifestations of enfeebled health. In the second division, an inflammatory state is assumed, characterized by tenderness at the pit of the stomach, hard pulse, and other indices of febrile derangement. The third stage is marked out as comprehending those disorders which commenced as indigestion, but which ceasing to be merely functional, have terminated in

organic disease: under this last division he includes phthisis or pulmonary consumption having a dyspeptic commencement, and he engages in a laboured discussion respecting the pathological nature and remedial treatment of dyspeptic phthisis.

Now, in this, we think, there is a manifest violation of those principles which ought to regulate the nomenclature of disease; inasmuch as, were the legitimacy of the predication allowed, all other maladies which have been the result of stomach derangement operating upon constitutional predisposition, would be equally entitled to this distinct specification; and we might talk of dyspeptic asthma, dyspeptic atrophy, dyspeptic apoplexy, and even dyspeptic dropsy, with quite as much propriety as Dr. Philip speaks of dyspeptic phthisis.

We find one of the writers before us opposing the propriety of Dr. Philip's division of dyspeptic malady, on much the same grounds as those on which we have ventured to pen the above strictures; and we should scarcely be justified in passing over unnoticed the following remarks, by Dr. Paris, in allusion to the question under controversy.

'Indigestion,' says this last Author, 'or in other words, derangement of the stomach, is a frequent companion of pulmonary disease; and what is the disease in which the stomach does not sympathize? But I am sceptical as to the existence of any malady which is entitled to the specific appellation of "*dyspeptic phthisis*." A person having tubercles in the lungs, may have his life protracted for many years by judicious management, and by avoiding every exciting cause which might kindle the spark into a flame, by keeping the circulation in check, and promoting the healthy actions of the secretions. On the contrary, the fatal termination may be equally accelerated by want of care, and above all, by creating a permanent disturbance in the digestive functions. If Dr. Philip designates a latent disease thus kindled into activity, "*dyspeptic phthisis*," I have no objection to the term; we are no longer at issue; our difference of opinion is not essential; it is an affair of words, and of words only.'

It ought, however, to be recollected, that verbal errors, when they apply to tangible essence, are matters often of no mean moment; and we have been tempted to pursue the line of argument drawn out in the few preceding pages, partly from the feeling that to express ourselves correctly on topics of medical speculation, is of much greater consequence than is usually conceived. Medicine must be freed from its abstractions, and from a great deal of its specific designation, before it can put forth any proper claim to the possession of a strict terminology. Surely, Dr. Johnson must have misconceived the strictures of Dr. Paris, when he remarks: 'I think he, Dr. Paris, has been thrown off his guard in treating what is called "*dyspeptic phthisis*" as a creature of the imagination.'

Another question, however, between these authors, (and this manifestly not a mere question of words,) is, whether that tenderness which is experienced in the epigastrium, after dyspepsia shall have lasted some time, be a mark or not of inflammatory condition. Let us first hear what Drs. Philip, Paris, and Johnson, successively say on this head, and then we must be indulged in drawing our own inference from the whole. We may state by the way, that the tract whose title-page is placed at the commencement of the present division of our paper, is a sort of vindication by Dr. Philip of his own doctrines in reference to this particular, which having been published while the subject of digestion has been passing under our review, could not have found a place among the works first enumerated.

‘The second stage of indigestion,’ says Dr. Philip, ‘is marked by a permanent tenderness on pressure, sometimes but slight, of the soft parts close to the edge of the cartilages of the false ribs on the right side, after they have turned upwards to be joined to the sternum. This spot is often very circumscribed, and always lies about half-way between the end of the sternum and the place at which the lowest of the cartilages begins to ascend; and the cartilage itself, near the tender part, often becomes very tender, not unfrequently, indeed, much more so than the soft parts. The patient, in general, is not aware of this tenderness till it is pointed out by the physician.’

‘This symptom never exists long, nor to any considerable degree, without the pulse becoming hard, and it often, at the same time, becomes rather more frequent than in health. There is no other symptom of the disease before us to which I am so anxious to call the reader’s attention as to what I have here termed a *hard* pulse, because on it much of the proper treatment seems to depend.’

After having introduced some further remarks respecting the necessity of recognizing this hardness of the pulse by a particular mode of feeling it; *viz.* by a steady pressure gradually decreased. Dr. Philip goes on to state, that he considers the tender epigastrium and hard pulse to be the marks by which the disorder called dyspepsia is to be divided from its first into its second stage; because, he adds, from the time of their appearance, at whatever period this happens, we shall find its nature, and, consequently, *the plan of treatment suited to it, changed.*

‘This arrangement,’ says Dr. Paris, ‘is wholly artificial. Nature does not acknowledge it, nor will she submit to it. If then any advantage is to be derived from it, it must be received and considered only as an attempt to class together those symptoms which may arise from functional aberration, and those which are more usually associated with organic change. We must renounce all rigid adherence

to definite stages and arbitrary divisions, which nature disclaims. Every practitioner of any experience, must well know, that the hard pulse and tenderness of the epigastrium are likely to occur in a temporary attack of indigestion; and I have frequently witnessed extensive mischief, with change of structure, without the occurrence of such indications.'

And Dr. Johnson more boldly and emphatically states, that this same tenderness exists in every stage of indigestion. 'I will go,' he adds, 'one step further, for I have no hesitation in avowing that, if a whole regiment of soldiers were turned out and their epigastria pressed with the pointed fingers, and with the force that Dr. Philip uses, they would all wince, from the general downwards.' Then, again, with respect to the hardness of the pulse, on which, as we have seen, Dr. Philip lays so much stress, as characterizing mainly the assumed change; Dr. Johnson, having quoted the words of his opponent in reference to the manner of detecting this hardness, expatiates both on the symptom itself, and the manner of detecting it, with the following freedom of stricture.

'I appeal to the experience of every practitioner, whether such a refinement as the above can be entitled to much confidence in the examination of a phenomenon like the pulse, which varies with almost every emotion or thought that crosses the mind of a dyspeptic invalid. Is it to be assented to, that by such a criterion as this we shall be enabled to distinguish irritation from inflammation, or functional from organic disease? The fact is, that in irritation of the stomach or bowels, the pulse is often as hard and as quick as in inflammation of those parts. The heart is so much under the influence of the stomach, in functional derangement of the latter organ, that no dependence can be placed on the state of the pulse, whether as regards hardness, frequency, or irregularity. In general, however, it will be found in dyspepsia, that the pulse is much quicker, not only while the food is digesting in the stomach, but during the whole time that chyme is passing along the intestines, than after these processes are finished. The pulse, through the day, will often be up to nearly 80, and fall by nine or ten at night to 60. Indeed, the dyspeptic invalid is never so well as just before bed-time, when all irritation is removed from the organs of digestion; and this often leads him to take for supper such food and drink as render him miserable all the next forenoon.

'In fine,' adds Dr. J., 'I am compelled to differ from Dr. Philip respecting tenderness of the epigastrium and hardness of the pulse, as pathognomic signs of a particular change in indigestion from irritation to inflammation—from functional to incipient organic disease. These symptoms are present in the earliest as well as in the latest stage of indigestion; nor do I believe that there is any regular order or succession of phenomena in this Protean malady, by which the above-mentioned change can be ascertained. At the same time, I have no

doubt that, even in the earliest periods of indigestion, there is occasionally inflammatory action mixed up with irritation, when excesses are committed or improper stimulants have been exhibited. But, on the other hand, I am satisfied from what I have personally experienced, and seen in others, that all the phenomena of what is called the *second stage* of indigestion, including tenderness in the epigastrium and sharpness of pulse, may, and do very generally depend on irritation; or, in other words, on functional disorder of the stomach and bowels.'

We may not, perhaps, quite approve of the temper and spirit, or rather, we should say, of the manner in which the statements and allegations of Dr. Wilson Philip are met on the part of his able opponents, Dr. Paris and Dr. Johnson; we should have been more pleased with a little less of dogmatic and dictatorial opposition to an individual who has done so much for pathology; but at the same time we cannot help conceding, that there is a great deal of justice in these Philipics (were we inclined to pun) we might call them Anti-Philipics to which we now advert, and specimens of which we have quoted. Divisions into stages, we hold to be for the most part mere delusions: the transitions of morbid condition are neither so regular nor so abrupt as the statements of systematizers would lead the student to infer. Although we grant to Dr. Philip, that an inflammatory condition of a part produces a pervading erithism of the whole frame, which is usually marked by more or less wiryness, or, if you please, hardness of the pulsations, yet, we must confess ourselves deficient in that kind of tact which shall enable us immediately to pronounce with precision on structural condition by the criterion proposed. That a great deal also of tenderness may be present, independent even of a small degree of inflammation, we hold to be fact. Indeed, it is a curious circumstance, that there is no part of the body less obnoxious to inflammatory irritation than the stomach; the final cause of which should seem to be, that the organ is so constantly exposed to the influence of irritants. It is true, that a chronic species of inflammation is not seldom engendered in the internal membrane of the stomach and its appendages; but then, this is for the most part connected with specific susceptibility, as of cancerous tendency; or it has been produced by the gradual and repeated operation of spirituous liquors, not by food, nor as the result of mere dyspepsia.

Upon the whole, we may conclude, that indigestion, for the most part, is primarily a disease merely of muscular spasm and membranous disorder; that the ingesta irregularly propelled to the pylorus by the former, and not duly acted on in consequence of the latter, becomes in a greater degree than is natu-

ral, subject to the laws which regulate the action of matter destitute of vitality;—that hence fermentations take place, and that these fermentations produce distension, flatulent eructations, and mechanical impediments to orderly function;—that pains are produced partly by the spasmodic condition of the fibres which compose the coats of the stomach, partly in consequence of the acrimonious secretion of the disordered membrane, the surface itself being already in a state of diseased sensibility, partly from the distension of flatus, and altogether from that law of the vital system which inexplicably, but invariably, brings uneasiness when the harmony of organic movements is broken in upon. This, then, seems the simple rationale of indigestion abstractedly considered; and when congestions and inflammations have place, they occur in those localities, and are regulated, both as to time and mode, by those constitutional susceptibilities and periods of life, some of the most prominent of which we have above hinted at; and thus maladies are induced, which, had we space, or rather, were this the proper opportunity, we might stretch out into a much more lengthened and formidable list, both of acute and chronic affections.

At the same time, let us not run into the mischievous, the practically mischievous error, of looking upon all derangements in the light of mere debility and spasm; and of supposing that excitants are the only remedies for disordered conditions of the stomach. Much, as we shall immediately see, is often done by those medicinal agents whose *modus operandi*, as far as we can at all understand it, seems referrible to a principle quite opposite to that of stimulation. But, before we proceed to the consideration of its cure, we must turn our attention to the exciting causes of indigestion.

That over-feeding is the main circumstance by which dyspeptic conditions are engendered, no one will for a moment dispute; but the question will then be, In what does this consist? Now, the reader, by looking over what we have written in the second part of the present article, will perceive that we are not of that school of dietetic severity and abstemious prudery which demands that the scales shall regulate the quantum of ingesta, and which holds, that even moderately to satisfy the demands of the appetite is to open the flood-gates of disease upon our devoted frames. We then and there further said, that scarcely any rule but the rule of sensation can be relied on as one of abstract correctness or universal application. It is, however, of much consequence to attend to this rule; and let not him, especially, who is conscious of constitutional predisposition to plethoric disease, take occasion to convert our liberty into license. Fast eating

is another pregnant source of dyspeptic mischief, as we have also before intimated. That bad, or, in other words, confined air is injurious to the digestive function, is shewn, not only by all experience, but has been proved by direct experiments instituted for the purpose of demonstrating the connexion of the stomach with the lungs. It has, indeed, been propounded as an axiom, that digestion of the food is in the ratio of air consumed by the lungs. Hence, in part, the keen appetite, and facile digestion, and vermillion cheek of the labouring rustic, compared with the little desire for food and little capacity for digesting it, that is manifested by the 'pale artist who plies the sickly 'trade' of the metropolis;—in part, we say, for muscular and mental, as well as pulmonary varieties, must be taken into the account; and it must also be recollected, that the surface of the body, which is very differently circumstanced in the two individuals, has a very material influence in regulating the interior movements of the system, more especially of the stomach. How intimate this association is, we have already pointed out. And it should also be remembered, that the condition of the skin, as to temperature, as well as in reference to other exterior circumstances, is of great moment in modifying stomach action. While digestion is much promoted by a certain kind and degree of cold applied to the body's surface, indigestion, on the other hand, is frequently aggravated, nay, is not seldom produced by an undue reduction of exterior heat; and partial or irregular application of cold, is more particularly calculated to impair the energy of the stomach. There is no country, perhaps, in which so little attention is paid to this particular as in Britain. Even the hardy Russian, who rolls his naked body in snow while reeking from the hot bath, is abundantly more careful in this respect, than the most delicate female of our own country. So influential is this exposure in the production of stomach maladies, that dyspepsia in females of the more respectable classes, is quite as frequent as it is among the other sex, on account, partly, of the thin clothing and exposed habits of the former proving equally noxious, in the long run, with the more free practices of the latter in reference to meats and drinks.

That mental affections are productive of stomach maladies needs scarcely be noticed, the fact is so constantly obtruding itself on the view of the observer; and although lowness of spirits may consist with regularity of appetite and digestion, you still, for the most part, see, that hypochondriasis becomes dyspepsia, as dyspepsia falls into hypochondriasis.

A bent position of the body is another fruitful source of stomach weakness and irregularity; this is so conspicuously

the case, that shoemakers and other artizans whose calling compels them to a constancy of this posture, become, from this source alone, often obnoxious to protracted and sometimes very serious disease of the digestive organs. One writer on the stomach, devotes a section of his book to the consideration of ailments proceeding from the circumstance now referred to.

Exercise, like temperature, may be the cause of indigestion, as it is, when duly and timely employed, an aid of the digestive process. Habit possesses a considerable power in regulating this particular; but there are scarcely any circumstances or situations in life which exempt individuals from the probability of being injured by making violent exertions either of body or mind, immediately upon indulging in a very ample meal.

Hard study is highly unfriendly to the digestive functions: many are the instances of ardour in pursuit of academical honours causing extensive and, occasionally, permanent derangement in the chylopoietic functions. Indeed, deep thought and facile digestion require for their coincidence, that the individual should possess a hardness of constitution, which we do not often meet with in those whose feelings incline them to intellectual occupation.

The continued use of spirituous liquors is, of all sources of stomach ailment, the most formidable and frequent; and their mischievous effects, acting both immediately upon the organs of digestion, and more indirectly upon the sentient system, are such as to lead soon from mere functional into structural derangement; to break down the texture of the secreting membranes that are connected with the assimilating process, and to produce, at the same time, that general paralysis of sentient and muscular power which occasions the topical injury to be more destructive; and which thus complicates indigestion in the worst possible way.

Narcotics employed too freely, have, for the most part, a baneful influence over the digestive organization; and these substances seem especially to affect the stomach's energies by engendering torpor in the nervous system. The opium-eater is usually a dyspeptic as well as a hypochondriac; and the employment of the herb tobacco in any way, if it be carried to excess, must be viewed, we conceive, as unfriendly to the digestive powers.

Provocatives of the stomach are promoters of indigestion. The axiom, *expellas furcâ, &c.* ought ever to be recollected by those persons who are in the practice of spurring on the jaded energies of the assimilating organs by spices, or even by bitters; which last, in their reiterated and undue employment, have got the discredit of fostering a tendency in the habit towards apo-

plectic and paralytic affection. And they may possibly have this tendency; but we should rather suppose that paralytic disorders, if they do occur as a consequence of a protracted course of bitters, take place in a more indirect manner; and, that the undue excitation which these medicinals give to the stomach, thus causing it to receive more than it can with facility digest, is the principle upon which their deleterious agencies are mainly displayed.

In a word, every thing that is out of nature, (nature, we mean, modified by the circumstances of society,) is out of safety; and all excitation, physical, mental, or moral, ought to be carefully kept in due bounds, as we value our stomach's regularity of function, and our consequent freedom from the numerous evils with which indigestion is pregnant.

We are now, then, brought to the last division of our inquiry, viz. What is the best mode of prevention and cure?—The first clause of the inquiry would seem, indeed, to meet with a prompt reply, by an appeal to the *contraria in contrariis* principle. If we know the causes of the evil, we also know that, by avoiding these causes, we may prevent the evil's occurrence. But a little of detail will, perhaps, be demanded from us, and to this we therefore now proceed. And here, in the first instance, we may reiterate the important rules of Drs. Philip and Johnson, in the words which these writers employ.

'To eat moderately and slowly,' says Dr. P., 'is often found of greater consequence than any other rule of diet. The dyspeptic in eating should carefully attend to the first feeling of satiety. There is a moment when the relish given by the appetite ceases: a single mouthful taken after this, oppresses a weak stomach. If he eats slowly, and attends carefully to this feeling, he will never overload the stomach.'

And says Dr. Johnson in a very emphatic and impressive manner.

'As, of all the physical causes of indigestion, our diet is the chief, so, over this cause, we fortunately have the greatest control. But sensuality and conviviality are perpetually seducing us from the paths of temperance, and seldom permit us to think of preserving health till we have lost it. It is quite needless to describe the kinds and the quantities of food and drink, that are injurious. The moment we call forth *conscious sensation* in the stomach, whether that be of a pleasurable or a painful kind, we offer a violence to that organ, however slight may be the degree. Whenever the *conscious sensibility* of the stomach (or, indeed, of any other internal organ) is excited by any thing we introduce into it—by any thing generated in it—or by any influence exercised on it through the medium of any other organ, we rouse one of nature's sentinels, who gives us warning that her

salutary laws are violated, or on the point of being violated. Let us view the matter closer. We take an abstemious meal of plain food, without any stimulating drink. Is there any *conscious sensation* produced thereby in the stomach?—I say no. We feel a slight degree of pleasant sensation throughout the whole frame, especially if we have fasted for some time previously, but no distinct sensation in the stomach. 'There is not'—(we have before quoted this important sentence)—'there ought not to be, any *conscious sensibility* excited in this organ by the presence of food or drink in a state of health; so true is the observation, that to feel that we have a stomach at all, is no good sign.'

With these remarks then, in conjunction with the intimations in respect of the quantity of food which were given in in the second of this series of papers, we might at once conclude the topic; but we think it right, before finally dismissing it, to state, that somewhat of caution is necessary in respect to the management of an infant's stomach, inasmuch as the point of satiety with the child is not so easily detected. In many, many instances is the nurse guilty of giving more and more food, in order to quell and quiet those irritations and uneasy feelings which are indices, not of more food being required, but of too much having already been administered. Happily, this practice of repleting the infant's stomach till there is scarcely a possibility of pouring down more, is much upon the decline; and of all the improvements which have recently taken place in the management of childhood, these two, perhaps, are the most valuable; that food is more moderately given, and fresh air more liberally supplied.

That pure air is necessary for the dyspeptic, both young and old, every thing loudly proclaims. There are, however, those who question the salubrity of any change, as far as the mere change of air is concerned; and they ground this scepticism on the fact, that eudiometrical investigation proves the atmosphere to be compounded of the same ingredients, with the most trifling variations, from whatever part of the globe the experimenter takes it. It is, however, questionable, whether chemical observation is equal to the detection of physical, or rather medical agency, in reference to the purity of the air. Certain we feel, that a something of effect is, in many cases, connected with change in the atmosphere, which is by no means made sensible by any eudiometrical test. *Mere* change, indeed, sometimes operates wonders, even when the transition shall have been from a more to a less healthy part; although some of the influence, we are aware, must often be deducted from this account, and placed to the score of mental and moral circumstance. But, that country air, which, although it may be

chemically the same as that of a large manufacturing and populous town, is actually different, inasmuch as it is not loaded with foreign vapours, must, we imagine, be conceded by all. Dryness is a quality of air, moreover, which the dyspeptic should sedulously seek after. No one but he who may have actually observed it in others, or experienced it in his own person, would believe the vast difference on stomach energies that will be operated by the atmosphere, as it may be laden with aqueous vapour or free from humidity;—and the slightest change in locality will frequently prove, in this respect, of serious consequence. Many are the individuals who constantly find themselves aguish, and vapourish, and *dyspeptic*, and debilitated, while residing in Westminster; and comparatively, indeed conspicuously, free from these drawbacks on comfort and enjoyment, when they shall have removed to the north or north-west parts of the town. This is so decidedly the case, that we have often been surprised at the selection of Milbank as the spot on which to erect the Penitentiary; and we feel certain that a great deal of the sickness which some time since was so prevalent in that institution as to excite public attention and parliamentary inquiry, was referrible to the *malaria* of the place not duly counteracted by physical and moral excitants.

Exercise, as well as fresh air, is a cardinal circumstance for the dyspeptic invalid. The best time for taking exercise is between breakfast and dinner. Dr. Paris cautions his valetudinarian readers against taking their principal meal in a state of fatigue. ‘The invalid merchant,’ he says, ‘the banker, the attorney, the government clerk, are all impressed with the belief, that, after the sedentary occupation of the day, to walk several miles to their villas, or to fatigue themselves with exercise before their dinner, or rather early supper, will sharpen their tardy stomach, and invigorate their feeble organs of digestion. The consequence,’ he adds, ‘is obvious: instead of curing, such a practice is calculated to perpetuate, and even aggravate the malady under which they may suffer, by calling upon the powers of digestion at a period when the body is in a state of exhaustion from fatigue.’ And exercise soon after the meal, Dr. Wilson Philip objects to, on the principle, that an agitation of the stomach at this time mixes the new with the old food, and is the occasion, moreover, of presenting some portion of the digested aliment again to the surface of the stomach, and consequently preventing a corresponding portion of undigested food from approaching it in due time.

Whatever be the explanation of the matter, certain it is, that

much exercise immediately after a large meal, is unfavourable to the digestive process; and although, as we have above intimated, and as, indeed, is commonly known, habit takes the place of nature, where the energies of the frame are unimpaired; we do not believe that the infirm and dyspeptic could ever be brought with impunity to exercise either mind or body immediately upon having filled the stomach. Proverbial axioms in these matters are usually founded in truth; and the direction of sitting awhile after dinner, and walking a mile after supper, only requires the qualification, that the night air is not so salubrious in which to take the exercise as before the setting of the sun. 'It may be observed,' says Dr. Philip, 'that the effects experienced from the night air by dyspeptics, are similar to those produced on them by a damp air from other causes.'

But how, will the dyspeptic say, am I to manage myself in reference to morning rides or walks? Am I to comply with the orders of Mr. Abernethy, who directs me 'to rise when my powers have been refreshed by sleep, and actively exercise myself in the open air till I feel a slight degree of fatigue?' Or am I to be guided by Dr. Paris, who forbids walking before breakfast, as a debilitating, rather than an invigorating process? Neither in this, we would reply, nor in any other part of dietetic regimen, can any laws be laid down of a universal nature; but we are disposed generally to think, that the before breakfast exercise should be deferred till the stomach energies and bodily strength are somewhat recovered from their impaired state. The practice of pushing exertion at this time under the promise of its eventually proving salutary, is occasionally (and of this we have reason to be convinced) attended with mischievous consequences.

We are not, indeed, by any means satisfied as to the beneficial effect of an unqualified use of the *gymnastics* which are now becoming fashionable. We say, an unqualified use, since it is right that these, as well as all other exercises, be kept under that degree which would call forth unequal exertions of parts of the body beyond the general power of the individual, and thus lay the foundation for functional, if not structural affections of important organs, which shall continue to inconvenience and harass the subject of them during the whole of life. We were struck, some little time since, with the statement of an eminent physician in a public lecture, who told his hearers, that he had seen a fine youth, who was educated in Germany, and who, eager to excel his companions in athletic exercises, had brought on a palpitation of the heart of

an alarming kind, and which was likely to prove permanent.* In these remarks, we are aware that we are somewhat deviating from the main purpose of the present paper; we could not, however, well resist the opportunity which the occasion afforded, of doing what in us lies, to correct that mistaken idea which seems prevalent, namely, that the feeble may be made strong by engaging in those exercises and exploits which are rather suited to preserve than to communicate robustness. In this, however, as in all other cases of caution, we would guard against misconception. Although we would neither starve the stomach into good behaviour, as is proposed by some, nor lash enfeebled organs into unlimited exertion, we are very ready to allow, that occasional abstinence, and constant moderation, are of the greatest consequence as regards healthy digestion, and that due or well adapted exertion is one of the most efficient means of calling forth latent, and improving weak energies.

One of the principles upon which exercise manifests its utility, is, that of preserving the secretions in good order,—more especially the secretions from the surface of the body; and how material this is towards the due maintenance of stomach health needs scarcely be noticed, after the intimations we have given of the connexion of the skin with the stomach. On this account, partly, it is, that friction of the whole surface of the body, more especially of the chest and abdomen, will be found an exceedingly good practice to have recourse to every morning immediately upon rising from bed. Merely rubbing the body with a dry towel will prove salutary to a certain extent, but the previous use of a large sponge well filled with water, so as to form a sort of shower-bath, is a most useful preliminary to friction of the surface with a coarse towel. We have known individuals have recourse to this kind of matin-bath, and with a great improvement in their digestion and general health,—to whom the shock of immersion in cold water had produced languor and heaviness during the day; and had excited to febrile and irregular reaction, rather than to that free and genial warmth which is characteristic of firm health; not to say any thing of the superior facility with which the mode now recommended of freeing the skin from impurities is practised, compared with that of plunging into the cold bath.

The practice of cold bathing is, however, in some cases, highly refreshing and salutary; but, like athletic exercise, it is

* The father of one of the principal contributors to this Review, brought on himself, by hard running, an asthmatic affection, which continued to harass him through life.

for the most part calculated to preserve strength, rather than to create it. When used for the purpose of obviating dyspepsia by the enervated and feeble, it ought not, as Dr. Paris very justly remarks, to be employed immediately upon rising, but an hour or two after breakfast. This author likewise very properly opposes the vulgar error, that it is wrong for a heated person to plunge into cold water. It has often been directed, that if an individual walk briskly to the edge of the bath, so as to produce somewhat of excitation and heat, it is necessary to stay a short time on the brink, in order that the body be cooled before the plunge is made. Now, this happens to be precisely what ought not to be done; in fact, it is good practice for the languid and feeble thus to excite internal heat before they encounter the cold medium; as it is to fill their bodies with caloric before venturing out into cold air. This transition from heat to cold is by no means dangerous, provided the heat be below that degree which causes perspiration: then, and not till then, is it unsafe with an excited frame to rush into cold air or plunge into cold water. This principle was well illustrated by the late Dr. Currie, and it is now fully proved, that even after a warm bath, the body is not, as was formerly imagined, more than ordinarily susceptible of cold; 'The idea,' says Count Rumford, 'of going into bed after a warm bath, in order to prevent taking cold, is erroneous; no alteration should be made in the clothing; and the body, on exposure to the air, is not more susceptible of catching cold than it was before going into the bath.' It must, however, be recollected, that when the previous heat has been so high as to produce exhaustion and cause the surface to be in a perspirable state, the transition from heat to cold is likely to be followed by highly injurious consequences.

Warm bathing is often found beneficial to the dyspeptic. This 'will regulate the functions of the skin, promote the digestive powers, and concur with other measures to re-establish health.' The temperature should be from 95° to 98°, and the most proper period for using it, we are told by Dr. Paris, is about an hour or two before dinner.

Sea bathing will occasionally prove salutary, when cold spring baths are inadmissible. It is advisable for those who are of a relaxed and feeble habit, to bathe, even in the sea, an hour or two after breakfast, rather than to rise from their beds and almost immediately take the plunge.

That the dyspeptic should cease from hard study,—that he should subject himself to those circumstances which foster a disposition to hilarity of mind and equanimity of temper,—that he should avoid the use of spirituous liquors in any other way

than as occasional medicinals,—that he should forego the employment of narcotics, as of opium and tobacco,—and cease to provoke his stomach into unnatural excitation by spices, or even bitters to any extent,—are facts and principles too certain and plain to require enlarging upon in this place; and we shall now bring the subject to a close by the mention of one or two particulars in reference to the more strictly medicinal part of dyspeptic regimen; and, even on this topic, for reasons sufficiently obvious, we shall offer little more than very general intimations.

A twofold indication is presented to the practitioner, who may be called to the treatment of stomach ailment. He is to endeavour at counteracting present conditions, and he is to aim at preventing the recurrence of these conditions. Every one who knows any thing of dyspepsia, either by feeling or observation, knows, that acidity and flatulence are two of its prominent characteristics. Now this acidity and this flatulence also may have two sources,—the fermentation of undigested food, or a vitiated state of the secretion from the gastric membrane. Dr. Paris tells us, that the former is the case when the disorder is that of imperfect chymification, and the latter where it depends upon the irritation of some distant organ. In this, perhaps, there is a little too much of refinement, although the general principle may not be altogether incorrect. At any rate, when we can clearly trace the flatus and the acid heat of the stomach to fermenting and acidified ingesta, the alkalies and magnesia are clearly indicated as remedies; and the latter is, for the most part, preferable to the former, inasmuch as in the neutralization of the acid it meets with in the stomach, a salt is formed which proves purgative, and thus the double purpose is served of correction and evacuation. It is often found highly useful to anticipate, as it were, this acid formation in the stomach; and nothing can be found more efficacious in preventing the ill consequences likely to result from repletion or debauch, than taking a tea-spoonful or two of magnesia in a glass of cold water, previously to retiring to rest. When a more positive purgative is required, the combination of the sulphate of magnesia (Epsom salts) with the carbonate, in the proportion of about two large spoonsful of the former to one of the latter, will be found an exceedingly useful remedy: and in cold habits, the addition of two tea-spoonsful of tincture of rhubarb will much improve the combination. When acidities prevail, connected with gouty spasms, the carbonate of ammonia will meet the requirements of the case in an especial manner. This is one of the remedies pointed out by Dr. Philip as applicable to the more protracted cases of indigestion. ‘We have no

'other means,' he says, 'which so powerfully excite the nerves with so little disturbance to other parts.' He attributes a portion of its virtues to the excitation of the skin, and in this ascription, we think our author perfectly correct. Indeed, we regard ammonia as one of the most useful articles in the *materia medica*; and it is, as we have above intimated, more particularly applicable to gout in combination with dyspepsia, correcting the acidity of the disease, and stimulating the nervous frame. Its dose is from eight to ten grains.

It would seem, at first sight, incongruous to meet the acidity of the stomach by acid medicinals; but these certainly do prove occasionally powerful antacids in their effects. We imagine they do so by communicating a tone to the stomach, and thus getting this organ into a course of better secretion. They may indeed directly, like the alkalies, check fermentation, and thus obviate acidity; but we believe their main operation is upon the fibres and membranes of the stomach itself.

The combination of aperient with bitter medicinals, will be found occasionally useful, such as the quassia or calomba with tincture of rhubarb and Epsom salts. Than tincture of rhubarb, we scarcely know any thing more suitable to general derangements of the stomach; and although we are aware of the danger connected with unprofessional tampering, we think it proper to say, that much preventive good in incipient irregularity of the digestive organs, may be effected by the timely taking of two or three spoonful of this tincture in a glass of common water.

The blue pill has become a fashionable medicine for the purpose of preventing the establishment and confirmation of threatening derangement of the system; but there does not seem to be any reason why this medicinal should be taken, unless, besides stomach affection, there exists a torpid or irregular condition of the liver, as indicated by sallowness of the complexion, lowness of the spirits, and general lassitude. When these symptoms are present, five grains of the blue pill upon going to rest, followed in the morning by a decoction of dandelion, may sometimes succeed in overcoming the present ailment, and even, occasionally, in preventing the occurrence of actual jaundice. In this state of things, also, quassia, and calomba, and rhubarb, are excellent medicines.

External applications are not seldom efficacious in counteracting internal disorder. A blister placed on the back, we have known to succeed in correcting obstinate dyspepsia; and the application of tartar emetic to the pit of the stomach, either in the form of lotion, or plaster, or ointment, will frequently be followed with good results.

Galvanism might, upon the principles formerly adverted to,

prove highly beneficial in some sorts of stomach as well as pulmonary disorder; and we have no doubt, from what we have ourselves seen, that this influence may be employed with much advantage under the discreet management of the careful and judicious practitioner. But it is an edged tool, and must not be played with. Stimulants of all kinds should be had recourse to in deranged states of the system under the impression, that, if not proper, they may be very improper; and physiology, moreover, has not yet so completely unfolded the electric connexions and susceptibilities of the living system, as to enable us to pronounce, with much certainty and precision, on the voltaic impulse as a remedial agent.

Although, as it has been seen, we object to the divisions and subdivisions, the distinctions and demarcations of some authors; and although we see no good reason for falling in with the general feeling of the times, and viewing all protracted disorder as resulting from local inflammation; we are ready to admit that, occasionally, topical irritation mounts up to the positive degree of inflammatory state, and that then, leeches, and cupping, and nitrate of potash, and tartrate of antimony, may, separately or together, be demanded; under restrictions and modifications, however, which it would be quite inconsistent with our plan and limits to detail or dwell upon. We find, indeed, that we have only space left for a remark or two upon the subject of a domestic medicinal, which has recently excited so much attention, that we should be considered as guilty of a serious omission, were we to pass it altogether unnoticed, in a paper devoted to the consideration of stomach affection.

The writer of one of the pamphlets before us, under the signature of B, has issued an angry and vehement protest against *white mustard seed*, as likely to be productive, in its indiscriminate use, of consequences the most alarming; while others are going about from town to town, and from country to country, proclaiming its virtues as a catholicon, and calling upon all, as they value their life and well being, to appreciate and apply this potent antidote to physical evils, which Providence has put into our hands. A Letter from Naples, which has this moment reached us, contains the following statement. 'In a place where people devote themselves so much to pleasure, there must be a sufficient portion of disease; and, as all are seeking some universal remedy, different medicines and different systems will rise and fall as fashion dictates. When I first came here, all the world was running after a course of violent purgatives, introduced by the pamphlet of Monsieur Le Roi; such was the rage for this man's medicine, that it was

' sufficient to occasion the popularity and success of a dramatic
 ' piece, founded on the mania, and performed at the Neapolitan
 ' theatre. To this, succeeded the system of Heineremann, which
 ' was practised here by one of his pupils of the name of Necker.
 ' But now, every thing is beaten off the field by mustard seed.
 ' Mr. Turner (who is making a crusade, not to plant the cross
 ' on the walls of Jerusalem, but to plant mustard-seed in the
 ' stomachs of all the inhabitants of the globe,) has been here
 ' also. He would persuade us, that there is now no longer any
 ' occasion for disease or suffering; all the evils of life are at an
 ' end, and we have only to live on in peace and quiet to the ex-
 ' tremest old age, without pain and without anxiety. We have
 ' nothing to do but to take mustard seed!'—And let the man,
 we would say to the angry pamphleteer above referred to, go
 on in the undisturbed enjoyment of his visits and his visions;
 it will do himself good, and many others good also, without an
 equivalent harm; and when this tub for the whale of public
 ennui shall be sunk or shall have floated away, let another and
 another be thrown out to keep excitation alive. This self-same
 mustard seed is, indeed, no actual novelty; we remember it
 being in fashion some thirty years since, though the *quia caret*
vate of that period might have hindered its then being so
 very far famed as it has now become.

It is like every thing else, good in its place, and bad out of
 its place; and we do not know that we can express ourselves
 in better terms about it, than by quoting the words of Dr. James
 Johnson, which, in our judgement, contain a much more cor-
 rect account of the matter than the following *smell-fungus* ex-
 pressions of the enraged B. when speaking of mustard-seed
 partizans.

' Already have they had the impious hardihood to advertize their
 calling "a blessing to mankind;" and if aught can beget the genuine
 feeling of contempt, and make that feeling amount to indignation
 even, it is surely to be pardoned when we see our religion prostituted
 to so base a purpose.'

' The white mustard seed,' says Dr. J., ' has lately attracted con-
 siderable attention, and I have known a great number of dyspeptic
 invalids take it—some with advantage, others without much effect,
 and in a very few instances it appeared to do harm. It certainly is not
 calculated for a very irritable state of the gastric and intestinal
 nerves, since all spicy or hot aromatic substances are injurious in
 such cases. It is where the bowels are very torpid, the appetite bad,
 and the whole system languid and sluggish, that the white mustard
 seed promises to be serviceable. If it keep the bowels open, and
 produce no unpleasant feeling in the stomach, alimentary canal, or
 nervous system, it may be taken with safety. If it do not produce

an aperient operation, it can do little good, and may, perchance do mischief.'

It may be expected, before we finally close the present disquisition, that we engage in an estimate of the respective and comparative merit belonging to the several writers that have now passed before us in review. But the necessity of this somewhat ungracious task has been superseded by our extracts. All the productions, we have pleasure in stating, manifest acquirement and talent; and if they are all likewise occasionally prosing and common-place, the fault, as we have before intimated, lies with the subject rather than the author. Perhaps we might object in the gross to publications of this kind, on the score of their having an *ad captandum* appearance, but even this, to a certain extent, may be pardoned in works, the writers of which have professionally and professedly to think of themselves while they are preparing for the public.

Before we conclude, we would further just intimate, that originality is often supposed and assumed on the part of experimenters and speculatists without a foundation in fact. In the Anniversary Oration delivered before the Medical Society of London* a few weeks since, it was said, that 'a careful comparison of the physiology of the ancients with that at present received on the hackneyed subject of assimilation, will fail to detect much that is really new.' This may be stretching a correct principle a little too far; but it deserves to be well considered, whether a change in terminology always implies an advance in knowledge. Even actual facts are often served up again and again, under the feeling, on the part of their exhibitors, that they are calling public attention to absolute novelty; and when Dr. Philip presented to his readers those experiments and deductions to which we referred in the first part of these papers as curious and interesting, we verily believe him to have been as ignorant as we ourselves were at the time we summoned attention to them, that they had been clearly, and to the letter, anticipated. In giving, then, the following quotation, let it be understood, that we are far from wishing to prefer the charge of plagiarism against our ingenious and able author. We merely point out to the reader, what has been but very recently pointed out to us, as an absolute counterpart of Dr. Philip's announcements; and it will be received as a striking instance in confirmation of the correctness and necessity of our present strictures.

* By Mr. Kingdon.

The work from which we quote, is on the Duodenum, and bears the date 1715.

‘ In stomacho, præviâ masticatione in ore & præparatione ciborum, in diversis animalibus diversâ, succus interioris tunicæ obvenit, ex parietibus ventriculi undique exsudans, quem tempore cibationis, dum complectitur assumpta arctius stomachus copiosius exprimi & influere probabilitate non caret. Qui quidem succus ingestorum massam & superficiem primo exteriorem lambendo dissolvit corticatum & successivè; adeo ut exterior ejus portio, quam primò contingit glandularum stomachalium succus jam liquescere videatur, manente interiori mole integra & intactâ: id quod successivè abhinc dum contingit, tota moles ciborum solvitur & in liquamen convertitur: ita tamen, ut, quæ circa superius orificium stomachi versantur, minùs solventis menstrui efficaciam experta; contra quæ circa fundum ejus seu pylorum inveniuntur, jam in liquamen chylosum conversa deprehendantur.

‘ Quæ dum fiunt, succus eliquatus constrictione fibrarum muscularium stomachi, tanquam manu exprimitur in intestinum duodenum, dum interea nova massæ alimentariæ superficies nondum soluta occurrat, quæ simili ratione perfusa ac irrigata menstruo ventriculi corticatum & lamellatim dissolvitur, usque dum tota massa alimentaria virtute & efficacia hujus menstrui soluta & concoctio ventriculi ritè peracta sit. Quæ quidem vel oculis usurpavi in hominibus decollatis, antè supplicium pastis; in canibus, in piscibus præsertim & avibus, quæ integra nonnunquam animalia deglutire solent.’

Art. III. 1. *A Greek and English Lexicon*: originally a Scripture Lexicon, and now adapted to the Greek Classics; with a Greek Grammar prefixed. By Greville Ewing, Minister of the Gospel, Glasgow. Large 8vo. pp. 1150. in double columns. Price 1l. 4s. Glasgow and London. 1827.

2. *A New Greek and English Lexicon*; principally on the Plan of the Greek and German Lexicon of Schneider: the Words alphabetically arranged; distinguishing such as are Poetical, of Dialectic Variety, or peculiar to certain Writers and Classes of Writers; with Examples, literally translated, selected from the Classical Writers. By James Donnegan, M.D. Large 8vo. pp. 1152, in triple columns. Price 1l. 11s. 6d. London. 1826.

3. *The Tyro's Greek and English Lexicon*; or a Compendium in English of the celebrated Lexicons of Damm, Sturze, Schleusner, and Schweighäuser: comprehending a Concise, yet Full and Accurate Explanation of all the Words occurring in those Works which, for their Superior Purity and Elegance, are read in Schools and Colleges. With an Analysis of the more difficult and irregular Words. By John Jones, LL. D. Second Edition. 8vo. pp. 772. in double columns. Price 1l. 1s. London. 1826.

THE increase of attention to Classical and Biblical Literature which has shewn itself in our country within the last

thirty years, is not less astonishing than gratifying. This is put out of doubt, by the number and the *superior execution* of editions of the Greek and Roman authors, which have flowed from the London presses and those of the Universities; by the variety and the infinitely improved character of Grammars and other subsidiary works; (justice requires us to mention particularly those of Mr. Charles Bradley, Mr. Bosworth, and the Valpys;) not like the paltry things of the Clarkes and Stirlings of a past generation, temptations to idleness, and frauds upon learning, but admirably calculated to give tone as well as stimulation to the minds of youth, to fix in them the habits of solid judgement, and to inspire them with a taste for the unsophisticated beauties of composition; and, finally, in a degree not less striking, by the republication or the original composition of Lexicographical works which possess the highest merit. Who would have thought, thirty years ago, that we should live to see the Herculean THESAURUS of Henry Stephens issuing with ample additions from a London press? Or that three new editions of Scapula would be effected in our country, enriched with signal improvements, and adorned with an accuracy and a beauty at which the Elzevirs might turn pale?

It is certain that the English, German, and other languages descended from the Teutonic, are more ready and perfect vehicles for conveying the meaning of the Greek, whether in single words or in composition, than is the Latin tongue. On the other hand, the advantages of universal conveniency and of maintaining the familiar use of Latin, are exceedingly important, and may well lead us to hesitate at concurring in the wish to substitute vernacular Lexicons and Grammars for those by which we and our fathers were trained. It would be a serious calamity, if Roman studies should be sacrificed to Grecian. If ever an accomplished Greek scholar should be produced, who possessed but a mediocrity of Latin erudition, such a man would be the first to bewail bitterly his defect. Upon this question, however, we are not now allowed to have a choice. The custom of construing Greek into Latin is almost exploded in our schools; and, it must be confessed, with no small gain to the progress and pleasure of the learner. Vernacular Lexicons have been the slowly growing but inevitable consequence of this revolution; and the general merit of those works, apart from their language, places them so much above Schrevelius, and even Hederic, that we are compelled to give them our suffrage.

Professor Schneider of Breslau, who died about a year ago, published an excellent Greek and German Lexicon, of which

we have the third much enlarged and improved edition, in two closely printed quarto volumes, 1819.

There were, we believe, some previous attempts to construct an English-Greek Lexicon, but they were obscure and abortive, before Parkhurst's valuable work for the Greek Testament, of which the first edition was published about fifty years ago. Its size and plan rendered it unsuitable for school use, and fit only to answer its avowed end of aiding theological and biblical studies. We suppose that Mr. Ewing was the first, in our own time, to compose a small and cheap Grammar and Lexicon to the Greek New Testament, for the use of persons unacquainted with Latin, or engaged in business, but who laudibly desire 'the satisfaction of examining, with increased facility, 'the oracles of God in the language in which they were delivered to men.' This volume met with deserved approbation, and was extremely useful, 'although,' (says the excellent Author,) 'the Grammar was far too concise, and the Lexicon was 'little more than a Vocabulary.' A still smaller work of this kind appeared in 1821, in a very neat pocket volume, by Mr. J. H. Bass; intitled "A Greek and English Manual Lexicon "to the New Testament."*

After a few years, Mr. Ewing enlarged his work to an octavo volume, by amplifying the prefixed Grammar, by increasing the information under the individual articles, and by inserting the words of the Septuagint and the Apocrypha. The most important words were illustrated at considerable length, presenting not a few valuable contributions to Scripture Criticism. The silly affectation of horror at the Apocrypha which some rash zealots and ignorant persons have endeavoured of late to propagate, will not deter a student, if he be possessed of good sense, from deriving stores of philological benefit from those ancient and often excellent, though not sacred, writings. Having thus touched this subject, we trust to our readers' indulgence for introducing a passage from a work too little known in England; the Preface of the celebrated John David Michaelis to his New Version, with large Annotations, of the First Book of Maccabees, which alone of the Apocryphal Books he judged proper to connect with his "Translation of "the Bible, with Notes for the Unlearned," in twenty-four small quarto volumes, published at Gottingen, through the years 1770 to 1790, and the concluding parts only a short time before the Author's death. The astonishing attainments of Michaelis in Oriental literature, and in every branch of

* See Eclectic Review, N. S. Vol. XVI. p. 563.

natural science and civil knowledge, that concerns the historical interpretation of Scripture, need not our mention.

‘ The book of which I now present a translation, is regarded
‘ by Catholics as canonical, but by Protestants as apocryphal.
‘ Yet, for both of them, it is necessary to be annexed to a
‘ Translation of the Bible; for the Catholic, since he esteems
‘ it a part of the Bible itself; and for the Protestant, since,
‘ without its aid, he cannot understand many predictions extending
‘ to the time of the Maccabees, which constitute one
‘ of the most important parts of the prophetic writings. Hence,
‘ either he gets entangled in perplexing doubts, or he interprets
‘ them of things to which they have not the smallest reference,
‘ probably something yet to come; and, when his scheme turns out abortive,
‘ he creates to himself ideas altogether visionary of future events.
‘ This is incidental, not only to the unlearned, but also to the learned; particularly
‘ in relation to the prophets Daniel and Zechariah. A principal
‘ cause of this evil is, that even well-educated men are not early
‘ enough, from their very youth, (for it is in the period of youth
‘ that a correct knowledge of history is acquired,) made acquainted
‘ with this important part of the Israelitish history, to which so
‘ many predictions of the prophets have respect. In fact, it is, to
‘ a certain degree, a defect in our plans of domestic and school
‘ education, that this book is not read from childhood,—in order
‘ to impress early upon the memory the historical circumstances
‘ so necessary to be known. At least, I regard this book as an almost indispensable
‘ appendix to the Bible; and for that reason, I here give a translation
‘ of it.—I treat it merely as a book of history.—Indeed, it is one
‘ of the most important and interesting. It comprises a period of
‘ about thirty-five years: but how momentous are the transactions
‘ compressed into that period! A people, which had not, for a long
‘ time past, been at all addicted to war, which, on account of its
‘ remarkable error upon the law of the sabbath, could never have
‘ become warlike, which had continued for almost a hundred years
‘ slaves to the Babylonians, then for two hundred and ten years
‘ afterwards favoured subjects under the gentle yoke of the Persians,
‘ and then again under the Egyptian and Syrian kings;—such a
‘ people, in consequence of a persecution of their religion, becomes
‘ at once, not merely warlike, but heroic, bids defiance to the
‘ mighty kingdom of Syria, defeats its armies, sees the fortune of
‘ war sometimes against it, but soon recovers itself, and, after thirty
‘ years, becomes, not indeed completely independent, but yet a
‘ tolerably free state, allied to the Syrian kingdom much in the
‘ same way as a power-

ful German prince is connected with the Empire, enjoying the right of making war and peace, and even entitled to wage war against the Emperor himself. All this happens in the space of a man's life, by means of the sons of a single priest, who had first roused the Israelites to fight for their liberty of conscience. And one of his sons, and he, as it appears, even the eldest, after his four brothers have either fallen in battle or been murdered, lives to see this people in the condition of freedom above described; to be himself their Prince; to coin money, of which specimens remain to this day; to possess a respectable army and fortified places; to reign not only over Judæa, but over several regions in the vicinity, the right to which he contests with the Syrian king; to construct a haven where nature had not formed one, and that with such success that, in a following age, pirates sally out from this haven, with whom the Romans have to contend, and who are extirpated at last by Pompey the Great; and in the last four years of his life, to maintain a war with the greatest of the Syrian kings, which issues more successfully for himself than for the Syrians: This period is truly the most brilliant in the whole Israelitish history.—

Our digressing upon this subject will not be useless, if it should excite any to a serious consideration of the benefits to be derived to the evidence and elucidation of the Holy Scriptures, from the ancient and most valuable, though uninspired, writings of the Jews, principally in Egypt, during the period from the closing of the Old Testament to the opening of the Christian dispensation. Possibly, also, the suggestions here thrown out, may put some ingenuous inquirers upon their guard against the grievous meddling with Scripture Prophecy which it is our pain and grief to see carried on, by persons who possess scarcely the first elements of the qualifications necessary for a proper enucleation of the difficult and awful theme.

We return to Mr. Ewing's third edition, just issued from the Glasgow University Press, most clearly and beautifully printed, and, what is a still higher praise, with exemplary accuracy. In making continual improvements to his second edition, the Author informs us, that

he became more than ever convinced that, without a GENERAL knowledge of Greek and Greek writers, no one can duly appreciate the characteristic phraseology of the Scriptural style. Instead, therefore, of multiplying authorities for the meanings assigned to single words, he wished to excite an increased inclination for CLASSICAL READING. With this view, he encountered the laborious task of enlarging the volume to its present extent; and has now to acknowledge the kindness of Divine Providence in permitting him to accom-

plish it. The illustration of the Holy Scriptures is still his principal object: but students of every description will, he hopes, find the book, in some degree, suited to their respective pursuits, not of the Holy Scriptures alone, but also of several other of the most valuable Grecian authors of antiquity. He has long been desirous of aiding studious fellow-Christians in their researches into the original records of the word of God; and he has, of late years, been particularly awakened to the importance of guarding them against the errors likely to be generated by a superficial and partial acquaintance with miscellaneous specimens of Biblical Criticism.' Pref. p. viii.

The Greek Grammar which Mr. Ewing has prefixed, occupies 158 of the large octavo pages, closely but luminously printed. We are delighted with its order, simplicity, terseness, and comprehensiveness, and the masterly use of the rational principles of philology. It breathes throughout, a conscientious anxiety to supply the pupil with clear information upon every point necessary to be known, or gratifying to the rational curiosity of a thoughtful and sagacious student. His discussion of the Varied Forms of Verbs, upon the principles of Professor Moor, is admirably conducted, and cannot fail to interest and delight an intelligent pupil in a high degree. In the Syntax, the principles of philosophical Grammar are applied so as to render the rules few and their reason evident, while the illustration by examples is copious. The Prosody and the Section on the Dialects, deserve our warmest praise, for the same enlightened and liberal spirit which shews itself through the whole work, the combination of high attainment with a conscientious solicitude to render the result the most comprehensive and satisfactory possible. The Section on Accents would have been improved by a page enumerating the classes of Oxytons. Section XII. "On the Style of the "Septuagint and the New Testament," is of singular importance and value. It consists of an historical and descriptive Disquisition upon the formation of the Alexandrian or Hellenistic style, Rules of that idiom, and Examples rich in both direct and collateral information. We doubt, however, the doctrine of the Aorist, as laid down at p. 147. If it be understood as a Hebraism, the position might be enlarged and extended to the Perfect and Imperfect in Hellenistic usage; for we apprehend that the two Hebrew tenses are really aoristic. But, if it be adopted in the sense which Lennep asserts (*De Anal. Ling. Gr.* p. 59), as a rule of the Greek language generally, we are of opinion that Hermann has sufficiently shewn the error of such a notion, in his work *De Emendanda Ratione Græcæ Grammaticæ*, pp. 186—95. We return to quote a paragraph from this part of the work.

* In the Hellenistical style, sentences are generally shorter, more simple and uniform in their structure, and more similar to the order of words in English, than they are in Classical Greek writers: of course they are more easily construed by the English reader, especially if he be previously well acquainted with the English Bible. Some think that the Hebrew idioms, which abound in the Greek Scriptures, are a cause of great obscurity. No doubt, in order to understand any class of writers, it is of consequence to observe their sources of information; the state of society at the times and the places in which they lived; the principles and institutions of their religion; the constitution of their country; their own character and habits; and the design of their compositions. But, when it is considered that the Hebrew is a language of the greatest simplicity; that it resembles not only other oriental languages, but even the ancient Greek, and that so strongly as to be thought its parent; that the writers and first translators of Scripture were plain men, less anxious about style and the reputation of elegance, than about the practical instruction of their readers; that they had in view the instruction of all ranks of men; that, though numerous and in various situations, they wrote in one cause and the dictates of one Spirit; that the whole of the Mosaic and Christian institutions are engrossed in those writings which allude to their peculiarities, and are further illustrated by the history of the manner in which they have answered the end of their appointment; there remains little cause, indeed, to despair of ascertaining, with sufficient precision, the meaning of the most singular expressions which the Holy Scripture are found to contain. Let both the original languages be studied, and let the different books be perused and compared, with the serious diligence which their importance demands; and, by the divine blessing, success will reward the labour.' p. 142.

In connection with the Section on the Greek Accents, we wish that our excellent Author had taken some notice of the custom, so preposterous in theory, but so rooted in the practice of our country, that of pronouncing Greek by the rules of the Latin accentuation, modified by numerous deviations from quantity derived from the habits of our own language. Against this custom, universal with Englishmen at least, Horsley threw his indignant bolt, in his book "On the Prosodies of the Greek and Latin Languages." Dr. Marsh has taken the pains to give a faithful description of it, but without a hint of either apology or censure, in one of his valuable Notes on Michaelis, vol. ii. p. 892. This practice, considered in itself, must be confessed to be ridiculous enough. It is just as reasonable as a direction would be, to pronounce Italian as if it were French. We think that we have perceived of late years, symptoms of a disposition to make head against it. On the other side, however, something is to be said not unworthy of attention. We apprehend that the true and ancient method of reciting Greek,

with a *just* observance of *both quantity and accent*, would be found impracticable to us and to some other European nations, unless our organs were sedulously trained to it from early infancy: and it must be admitted, that our method, strange and barbarous as it confessedly is, makes very agreeable euphony, both in prose and the different kinds of verse, if it be managed with a little taste and skill. Some excellent scholars are careless and slovenly in this respect; but, at least, all ought to endeavour to make the best of a bad thing, till public opinion, promulgated by the practice of the royal schools and the English Universities, shall have introduced a more dignified system. The neglect of the accents in practice, led Warton and some others, *infausto omine*, to try to eject them. Gilbert Wakefield threw himself into this forlorn hope, and Dr. Jones, with his characteristic enthusiasm, was so hasty and unwise as to join the band. Porson's celebrated remark at the outset of his *Medea*, was probably intended to give a castigating touch not very gentle to Mr. Wakefield; but, for better reasons, it is entitled to perpetual remembrance. '*Si quis vestrum ad accuratam Græcarum literarum scientiam aspirat, is probabilem sibi accentuum quam maturrime comparet, in propositoque perstet, scurrarum dicacitate et stultorum irrisione immotus. Qui hanc doctrinam nescit, dum ignorantiam suam candide fatetur, inscitiae tantum reus: qui vero, nescire non contentus, ignorantiae suae contemptum prætexit, majoris culpæ affinis est.*'

In the Lexicon part, Mr. Ewing's plan is, to give the *derivations* and *compositions* of the words, and their *significations*, arranged in the *order of their probable production* by the association and succession of ideas: but he does not usually introduce examples or phrases, excepting in those instances in which he has written little Dissertations upon particular words. Of such articles, the number is *very great*, referring chiefly to subjects of Biblical Interpretation; many of them are extended to considerable length; they embrace the most interesting questions in Sacred, and often in Classical Criticism; and were we to say that they alone are, to a Christian scholar, worth more than ten times the purchase of the whole volume, we should be guilty of no extravagance. We have drawn out a list of those which have appeared to us the most important: but it is become so long, and yet is a mere selection, that we must suppress it. The student of the Holy Scriptures who is not negligent of his own benefit in the most essential respects, will possess himself of the book, if in his power. Its cheapness is only equalled by the beauty and clearness of its typography; and, in the grand point of *accuracy*, it is exemplary. We have not discovered a single verbal or literal error, and only two in the marks of quantity. We may add that, in assigning the

meanings of words, whether in the usual brief form or upon the more extended scale, Mr. Ewing has evidently not contented himself with copying the *dicta* of other Lexicographers, but has examined and thought for himself, and has signally impressed his work with the characters of conscientious research and mental independence.

Dr. DONNEGAN's Herculean work was published a year before that of Mr. Ewing, who readily acknowledges his obligations to it. Indeed, these two Lexicons ought not to be considered as rivals; nor would we willingly support the idea of competitorship between either of them and the Greek and English Lexicon of the late Dr. John Jones. Each of these productions possesses a character so distinctly its own, that it may enjoy a large domain in the public favour without jealousy of its neighbours: there are classes of scholars who will feel their predilections and pursuits more completely in unison with one, than with either of the others; and those who may be so happy as to acquire them all, and to make the most assiduous use of them, will find no dull redundancy, no servile sameness, but reciprocal illustration, and contributions from each, of what the others do not supply. In Dr. Jones, we see the warm-hearted Celtic scholar with his British and Phœnician etyma, the bold thinker in philology and religion, the constructor of fine-spun and frail theories, the enthusiastic student of Philo, Josephus, and Hartley, and who, with all his errors and eccentricities, is often singularly happy in touching the true meaning as with Ithuriel's spear, and in giving the most surprisingly appropriate English expression to Greek diction, particularly in the Tragedians. In Dr. Donnegan, we have the naturalist, the physician, the diligent reader, the careful and accurate scholar, the unwearied collector from the rich stores of foreign philologists and critics, apparently determined upon avoiding theological and biblical topics, but deterred by no toil or difficulty in the enterprise of making his work a THESAURUS of Hellenic philology. In Mr. Ewing, we discern the expansions of a generous and candid mind, liberal erudition, zeal for the most enlarged usefulness, a heart filled with the grandeur of divine revelation, and the warmest piety to the Author of all genius and talent, truth and wisdom.

Upon the materials and plan of Dr. Donnegan's labour, we shall select a few sentences from his Preface.

'The plan of the Lexicon which is now offered to the public, has been formed under the guiding counsels of scholars of eminence, both British and Continental. In collecting materials, neither time nor labour has been spared. The classical Greek writers have been carefully studied, the works of eminent Lexicographers consulted,

and information sought in the writings of the most celebrated critics and philologists of our own and of neighbouring countries.—Many expedients, both technical and typographical [in abbreviations and signs], have been resorted to, that a large quantity of matter may be compressed within a comparatively small compass. Words—from the writings of Hippocrates and the Greek physicians—will be found explained, chiefly according to interpretations contributed by German physicians of high reputation as Greek scholars, to the Supplement to the third edition of Schneider's Lexicon.—The Linnæan names of plants, as well as the English, have been given.—[In the Natural History department] the works of Sprengel have been principally relied on as authorities; with occasional aid from the Philosophical Transactions, and notices found in the works of modern travellers.—The arrangement of words is strictly alphabetical.—[Discriminating notes point out those which are] *poetical*, of *dialectic* variety, or *peculiar* to certain writers, classes of writers, or certain schools of philosophy, as also to certain epochs of Grecian literature.—The MEANINGS of words are arranged in a natural and philosophical order. To the primary succeed the secondary, in the order of their relation; the *proper* signification distinguished from the metaphorical, idiomatical, and adscititious. Phrases are added—to note the *transitions* from the proper significations, and to indicate the connexion when apparently remote. A short phrase is frequently added, to direct the young student to the proper use of a word in certain constructions, in which the context modifies the sense.—*Authorities* have been given, not only for words in peculiar senses, but also for many others.—When a word is used by the same writer in different senses, the passages are distinctly noted.—*Sentences* and phrases have been selected from the purest classical writers,—to exemplify the use of certain words, mark certain delicacies of expression, and explain idiomatic or other difficulties.—Derivatives are referred to their primitives—[on the cautious and safe principle] to admit, as primitive words, verbs of which we find [some] regular tenses preserved in the later form of the language.'

These are not the putting forth of ostentatious pretensions. They are the conscientious statements of unassuming merit. The more we have examined Dr. Donnegan's work, the more we have found reason to commend the ability, the fidelity, the care and accuracy, with which it is impressed. For every kind of Grecian Classical reading, as distinguished from the Biblical and Patristical, it scarcely leaves us any thing to desire; but to those members of the healing profession who, in these days of spirit-stirring and research, may gird themselves to the study of the ancient medical writers, (not now a beaten path, but which loudly calls to be explored by the lights of modern science,) it must be invaluable. Unless they understand German, and obtain Schneider's Supplement, there is no book that will yield them such advantages as this. The prodigious

labour of its composition cost the learned Author, as we have been informed, a most serious sacrifice of health. We hope that this great work has and will have an extensive sale; but no pecuniary advantage will ever deserve to be called a recompense. The Author must find it in the esteem and gratitude of scholars, in an honest joy at the benefits which he has conferred upon them, and in the consciousness of nobler motives than the desire of worldly wealth or worldly honour.

Of Dr. Jones's first edition, a critical account was given in our XXist Volume, pp. 114—125. That ardent scholar has recently been removed from all mortal things. We knew and esteemed him; and we cherish his memory with sincere respect—and solemn feeling. A year or more before his death, he published the second edition of his Lexicon, with improvements, though not to the full extent of his wishes, and many additions; more closely printed, yet still in a handsome and very perspicuous manner; and at a price reduced nearly one third.

As one of the fairest methods of enabling our readers to judge, in some degree, of the different manner of the works before us, we shall take some word, and that not one likely to have awakened any controversial feeling, or to have been composed under any particular excitement; so that it may be a fair and average specimen.—We have alighted upon κρίνω.—As Dr. Donnegan honourably declares that he has adopted Schneider's Lexicon as the basis of his own, we shall take the first citation from that.

‘ κρίνω, f. κρίνω, from which *cerno* is derived; to divide, separate, set quite apart; to distinguish, to choose out of a number, to select; from discriminating or distinguishing come the meanings to judge, to pass sentence, to deliver an opinion, to criticise, to execute justice, to decide; in Soph. El. 1445, to ask. κρίνων νείκεα πολλὰ δικάζομένων αἰζηῶν, Odys. 12, 440. composing and adjusting differences; but 5, 170. νοῦσαι τε κρίναι τε should be κρίναι τε from κραίνω to complete; κρίνω, to consent or approve; Xen. Hellen, 1, 7, 11. ἐκρίνετο for προεκρ., Herodoti, 6, 123, and probably from that is κρίναι in the sense of choosing. κεκριμένος, decided, free from hesitation, Pindar. Ol. 2, 56.; in the Passive, κρίνομαι, of persons who have a contest and fight with each other, to finish and determine their difference by a battle; Τίτηνεςσι κρίναντο, Hesiodi th. 882. they fought with the Titans; also, to have a suit at law, a verbal controversy, or, a conference with the party. See under ὑποκρίνομαι; to bring an action against a party, to accuse, Wolf on Leptin. p. 306. of causes which are determined and brought to an issue, to get to an end; of diseases, when one may form an opinion whether they will have a favourable or an unfavourable termination. μετὰ τὸν καθαρχὸν ὁ παράσιτος κρίνεται, *censetur*, Diphilus

Athenæi 6. p. 247. From κέρω, κείρω, κέρνω, κέρνω, whence also comes the Latin *cerno*.' *Greek and German Dictionary, adapted to the reading of the Greek Profane Writers*; by JOHN GOTTLÖB SCHNEIDER, Professor and First Librarian at Breslau, 1819; in two quarto volumes.

‘ΚΡΙΝΩ, f. κρινῶ, aor. ἐκρίνα, p. κεκρίκα, I separate (by transp. fr. Heb. נָכַר, נִכְאֵר) separate as an object of choice, select, prefer, Il. a. 309. Rom. 14. 5.—separate for battle, distribute, distinguish. διαχωρίζω, β. 362.—judge, deem, pronounce, pass a judgment upon, John 7. 24. Mat. 7. 1.—condemn, punish, opp. to σωζω, John 3. 17.—decide, decree, determine, Acts 3. 13.—interpret. Herodot. 1. 120.—interrogate. Κρινομαι, I am judged, condemned—decreed—I distinguish myself in battle, i. e. fight strenuously. Il. β. 385. aor. 1. m. ἐκρίνατο. he selected, Od. δ. 778.—interpreted, Il. ε. 150. κρινασθων for κρινασθωσαν, let them choose, Od. θ. 36.—dispute, contend, Nubes, 66. per. κεκρίται, is ascertained, Olym. 2. 56. tried, decreed. aor. 1. κριθεν for ἐκριθησαν, they were distinguished, Pyth. 4. 300. ἐκρινθην is also used. κρινθεντες, chosen, Il. ν. 129.’ JONES.

‘ΚΡΙΝΩ, fut. κρινῶ, perf. κέκρικα, 1 aor. ἔκρινα, perf. pass. κέκριμαι, to separate; to put asunder—to discriminate; to call; to select; to choose; hence to form a judgment, opinion, or decision; to examine; to criticise; to judge—to decide a difference; to give a verdict; to pass sentence—to inquire, Soph. El. 1445. to confirm; to ratify, Xen. Hellen. 1, 7, 11.—to accuse or charge, Plut.=Κρίνομαι, Mid. to choose for one’s self; to select—to determine; to judge; to decide a quarrel by a battle; to fight; to have a discussion, debate, or altercation; to be at law.=Pass. to be judged, decided, &c. to come to a final issue or decision—(in medical writers) to come to a crisis, to assume a decided character, by which the issue may be judged of. ¶ κεκριμένος, Pind. Ol. 2, 56. decided or indubitable. ¶ κρίνεσθαι περὶ τῶν ὄλων, Polyb. to decide the entire contest by a battle. ¶ πράξας τὸ κριθὲν, Polyb. having done what had been resolved upon. ¶ παρ’ ἑαυτῷ κρίνειν, Xen. Cyrop. to determine with himself, Th. κέρω, κείρω, κέρνω, κέρνω, Schn. L.’ DONNEGAN.

‘Κρίνω, f. κρινῶ, p. κέκρικα, 1 a. ἔκρινα, 1 f. pass. κριθήσομαι, p. pass. κέκριμαι, 1 a. pass. ἐκρίθην, I distinguish, discern; I judge, try in a solemn judicial manner; I judge, regulate, rule, appoint, choose, Il. A. 309; I judge, pass sentence, or give my opinion in a private manner; I judge, discern, form a mental judgment; I judge, think, esteem; I judge proper, determine; I adjudge to punishment, condemn; mid. I engage or am engaged in strife, I contend, dispute in personal voluntary striving or argumentation, without any appeal to law, 2 Sam. xix. 9. and comp. Jer. xv. 10. pass. I am judged, am brought or called into judgment, am called in question; I am judged, enter into a judicial contest with, implead, sue.’ EWING.

Art. IV. 1. *Idolatry : a Poem, in four Parts.* By the Rev. William Swan, Missionary at Selingsinsk, and Author of "*Memoirs of Mrs. Patterson.*" 12mo. pp. 156. Price 5s. 6d. London. 1827.

2. *The Female Missionary Advocate.* 24mo. pp. 96. Price 1s. 6d. London. 1827.

THE first of these publications has every claim to our favourable notice and to the attention of our readers, that can arise from the production itself, its author, and his theme. It is a poem of considerable intrinsic merit, and possesses that peculiar interest which never fails to attach to the delineation of real scenes and the expression of genuine feelings. Mr. Swan is not the first English missionary of the present day, who has given proof by his literary compositions, that self-denying zeal and the other rare requisites for the field of labour he has chosen, are quite compatible with a refined and elegant mind. The late Mr. Lawson was a man of this description, and his talents were of a highly respectable order. But, if a poetical work by a Christian Missionary is not an absolute novelty, there is something particularly impressive and interesting in the circumstance of a poem composed under the genuine inspiration of the enthusiasm by which such a man must be actuated, and transmitted to us from a strange and distant region, — almost like a voice from another world. Stationed on the borders of the Chinese empire, at a vast remove from all civilized society, Mr. Swan has solaced himself, in the intervals of more arduous labour, 'when weariness 'called for amusement,' by endeavouring to paint Idolatry as it is, the hideous reality existing before him. He could not have employed the hours of relaxation more usefully. Such a delineation of its true character, in a form adapted to awaken the sensibilities of the heart through the medium of the imagination, was needed; and though, in this busy age, poetry stands but little chance of making any permanent impression, (its moral influence as a vehicle being often found in inverse proportion to its state of perfection as an art,) yet, it may be hoped that, to a certain extent, this poem will have the effect designed; that of enabling and as it were compelling the reader to realize the scenes in heathen countries, which he knows only by report, so as to feel, in respect to them, in some measure as an eye-witness.

'I have often thought,' says the Author in his preface, 'that were it possible to bring the idolatrous practices, the low depravity, the gross ignorance, the unblushing sensuality of the heathen actually under the eye of Christians in general, a very different degree of

impression would be the effect; and a very different measure of exertion from that which obtains at present, would become the standard of sincere and consistent attachment to the Christian cause. But this is not possible. The Christian world can know the abominations of the heathen only by report; and all description must fall far short of the impression which seeing or hearing would produce. I am willing to account in this way for the comparatively little interest taken in the cause of Missions by many individuals whose personal Christianity and zeal to do good in their own sphere, cannot be questioned. All that they have read or heard has failed to touch and melt their hearts. But an actual visit to the scenes of idolatry could not fail to do this. I cannot conceive of one who has himself witnessed the state of the heathen with a Christian eye, but as continually haunted, wherever he goes, with the impression of their deplorable condition; and under the influence of that feeling, habitually laying himself out to promote the interests of Christ's kingdom. I apprehend, too, that if Christians would take some pains to realize to themselves the scenes of heathen countries,—characterised by all that is filthy, and blasphemous, and wretched,—they might acquire a more adequate sense of their *duty* with regard to these their brethren.'

That the real complexion and native character of Idolatry, as itself an enormous crime, as well as the source of every other crime, are very inadequately appreciated, might be shewn from the very language which is held respecting the heathen, by many who admit, and even by some who advocate the duty of Missionary exertions. At one time, we heard much of the innocent, virtuous, and amiable worshippers of Shiva and Vishnoo, and other *Arcadian* idolaters, who, we were told, stood in no need of Christianity to better their morals or condition. The day for such absurdities is past; and a man would now be deterred by regard for his own character from attempting to abuse the public credulity by representations similar to those which, not twenty years ago, obtained a ready currency. The heathen are no longer held up as innocent and exemplary: they are now spoken of as unfortunate, unenlightened, and somewhat degraded; but, as to their guilt, and the awful relation in which that guilt places them to the Moral Governor of the Universe, how extremely far is the prevailing sentiment from corresponding to the language of the inspired Author of the Epistle to the Romans, in that fearful delineation which he has given us of the old classic idolatry! How little is idolatry realized in its true character, as an infinite dishonour to the Creator, a degradation of the Divine Being, so far as this is possible, and the true cause of the consequent extinction of every virtuous principle of action or restraint!

Various causes contribute to weaken in the minds of per-

sons in general, a sense of the abominable and odious nature of Idolatry. Among these may be enumerated, the influence of what is generally termed a classical education, and, as closely connected with this, the love of the fine arts; the habit of viewing idolatry as a mere poetic or philosophical mythology; and a false charity which is the antagonist of true benevolence.

There can be no doubt that a classical education has a great influence in reconciling the mind to the contemplation of idolatry in the abstract, by investing it with the attractions of classic and poetic association: so that the gods and heroes of antiquity become the joint objects of a sort of intellectual homage, and a fondness is contracted for the imagery and language of a superstition not less hideous and baleful, in a moral aspect, than the worship of Shiva or Hanooman. Its character as a false religion, absurd, impious, and demoralizing, is wholly lost in that of a beautiful mythology, which, being viewed only as a philosophical fable, serves to screen the gross system of demonology actually taught and believed in. A delusion too is created by the venerable antiquity of these 'mythological vanities;' as if, in that distant age, heathenism was an allowable, at least a pardonable creed,—a costume of faith, if we may be allowed the expression, proper to the times and country. It is forgotten, that the worship of Jupiter, and Bacchus, and Priapus, was, in part, contemporaneous with the manifestation of God in the flesh and the preaching of the apostles, and that in reference to these very gods, St. Paul declares, that "the things which the Gentiles sacrifice, they sacrifice to devils, and not to God." Now if *any* system or mode of idolatry can be regarded as harmless or even venerable, it is obvious, that a prejudice is created in its favour, which tends to lessen our abhorrence of it under other circumstances. The pleas of antiquity, mythological beauty, and alleged harmlessness, will be admitted in extenuation of systems less graceful, less in accordance with European notions, than that of the Grecian pantheon. Or, if the enormities of Hindoo demonolatry awaken any indignation or disgust, it will be directed against the mode and accidents of the idolatry, and will not proceed from a just estimate of its essential criminality in any form by which the truth of God is "changed into a lie."

In proof of the influence which the splendid monuments of pagan worship exert, considered as objects of art, in reconciling the mind to the contemplation of Idolatry, we need only advert to the language of complacent enthusiasm in which our travellers uniformly speak of the scenes and symbols of the most revolting rites, and the unmingled regret with which

they deplore the destruction of the idol temples. Denon thus speaks of his impressions on beholding the temple at Dendera in Upper Egypt. 'I wish I could transfuse into the soul of my readers the sensation which I experienced. I was too much lost in astonishment to be capable of cool judgement. This monument seemed to me to have the primitive character of a temple in the highest perfection. Covered with ruins as it was, the sensation of silent respect, which it excited in my mind, appeared to me a proof of its impressive aspect..... These monuments, which imprinted on the mind the respect due to the sanctuary of *the Divinity*, were the open volumes in which science was unfolded, morality dictated, and the useful arts promulgated: every thing spoke, every object was animated with the same mind.* The people of Tentyra are represented by Juvenal as worshipping an ape (*cercopithecus*); and they bore an inveterate hatred to the Ombites, who adored the crocodile. The indignant satirist describes a recent contest between the people of these two rival cities, in which the Tentyrites had fallen upon their enemies while celebrating a festival, and having carried off a prisoner, devoured him upon the spot. Such was the divinity, or one at least of the divinities, to whom this sanctuary was dedicated, and such the morality dictated by the worship! It would be easy to adduce passages from the writings of *Protestant* travellers, scarcely less exceptionable than that which we have cited from the florid pages of the French baron. Can we wonder then at the strong spell by which the pompous rites, and splendid architecture, and speaking sculpture of the ancient temples enthralled the imaginations of the half-civilized heathen, when the sight of these beautiful but melancholy monuments of human infatuation can now beguile the spectator into a forgetfulness of all the abominations which were practised in them? Surely, that these idols should once have been viewed with awe and reverence, is not so striking a proof of the strong magic of the senses, as that they should now be regarded, by Christians, with complacency.

A disposition to tolerate idolatry where it still maintains its hold, naturally results from this indulgent estimate of its moral character. We are not speaking of political toleration. Idolatry may not be cognizable as a political crime, although its rites are often, assuredly, such as justify and demand the interference of the Civil power. But does toleration require that the worship of Juggernaut and his co-demons, should be sanctioned and patronized by a Christian State? that the idea

* Aikin's Denon. Vol. II. pp. 63—68.

of its lawfulness, authority, and permanence should be strengthened in the minds of its votaries and victims, by the more than connivance, the co-partnership and co-operation of a Christian government? Is it not clear, that all reference to the will and retributive providence of the only True God as the Moral Governor of nations, is atheistically excluded from the councils which dictate such a system of policy towards the abominable thing which He hates?

But we now speak of the *sentimental* toleration of idolatry, with which too many persons are chargeable, under the influence of the mischievous prejudices and false reasonings which mislead the judgement on this point. The length to which this tolerance has been carried by our countrymen in India, who, in some cases, have not scrupled to countenance by their presence idolatrous festivals, is truly awful. The prevailing feeling is thus described by an elegant writer well acquainted with the state of things in that country. 'There is danger, say others, in striving to enlighten the ignorance and shake the prejudice of the Hindoo; give him no new notions; he is a very useful creature as he is; he eats *our* salt, and fights our battles; and let him live and die as his fathers have done before him; he has as good a chance of going to heaven as you or I.*' Many persons who would not go so far as this, or speak out their sentiments in such plain language, seem to regard the attempt to wean the Hindoo from his idol gods as a Quixotical experiment, of very doubtful expediency, and the issue of which, if successful, would be of small advantage or importance. A good Hindoo, it is thought, is better than a bad Christian; and there may be some truth in this; but it is not true, as is meant to be implied, that Hindooism is itself better than the no-Christianity of the bad Christian. The Gospel is an infinite benefit, viewed merely in its influence on the social condition of man, notwithstanding that numbers may, through their unbelief, fail of being saved by it. Take the average character of the pagan who believes in a false religion, and the individual who, though born in a Christian land, is, properly speaking, without religion; and in point of *goodness*, that is, social virtue, the latter will be found to rank far above the former; the reflex influence of Christianity producing a higher tone of conventional morality in cases in which its direct influence is not felt. But the comparison is grossly unfair, as regards the question between the true and the false religion. To judge of their fruits, the test to which the New Testament directs us to submit its own pretensions, the sincere

* "Scenes and Impressions in Egypt," &c. p. 121.

pagan must be brought into comparison with the sincere Christian,—the Hindoo saint or Mohammedan *hajji*, with the devout believer in Christ. The Hindoo, the Moslem, is what his religion makes him, because he constantly lives under its influence. The nominal Christian is what his no-religion makes him, or suffers him to become under other influences than that of a creed which lies dormant and ineffective in his mind. Yet, an apology for Idolatry has been set up, on the ground that the heathen do not, in some respects, fall far behind the irreligious Christian; and the inefficiency of Christianity when not believed and practically obeyed, has been set against the immoralities inculcated and sanctified by a religion of impurity, fraud, and cruelty!

The same inadequate sense of the essential guilt and depravity involved in idolatry, is betrayed in the tone of those unprofitable speculations which are sometimes indulged in with regard to the salvability and final state of the heathen. To this subject, to which we had occasion recently to advert, we find our attention again challenged by a work now on our table, and which manifests throughout, the strong influence of the false reasonings to which we are alluding.

But even among the friends of Christian Missions, there prevails, we suspect, an estimate of idolatry, which is very far from corresponding to the Scriptural representation of its true character; and the feelings of curiosity, amusement, or contempt, which the sight of the imported idols appears often to excite, are but little in unison with an adequate impression of the fact to which they bear witness. Nay, such representations serve to give a false impression of what idolatry is, by making it appear purely absurd and contemptible. It is not so. To judge aright of the real character and power of the monster which we have to grapple with, we must not go to Missionary shew-rooms, and look at the misshapen gods of savage islanders, but study it in the forms of witchery and imposing grandeur which it assumes in Grecian or Egyptian temples, or in Indian caves. Idolatry is in fact a disease of the heart, to which there is, in all of us, a predisposition more or less latent. Its universality might admonish us, that its source lies deeply seated in our nature. It is, as to its origin, an intellectual revolt from the Truth concerning God, and a deification of the objects of sense in the room of the One Object of faith. St. Paul has with philosophical accuracy analysed the principle, when he says; “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.” Idolatry is the religion of the senses, in substitution for the principle of faith. It

commences with attributing to the outward form fashioned by the sculptor, a symbolic and ideal character, and consecrating it by a name hallowed to the fancy ; and when once invested with all these associations, the power which a work of art may acquire over the imagination through the medium of the senses, forms one of the most singular laws of our mental constitution : how inexplicable soever, it is such as the strongest minds have been found unable to resist. The feelings which, apart from all religious ideas, a graven image can inspire, even in the mind of a religious man, may be judged of from the description which a learned Christian traveller gives of his sensations on approaching the celebrated statue of Memnon in the plain of Thebes. ' We approached them' (the two colossi), says the Writer referred to, ' with a heartfelt pleasure and veneration, ' and regarded the moment that brought us to the foot of Memnon as one of the most gratifying in the whole course of our ' Egyptian tour. Standing by its sides, with our hands upon ' the pedestal, and looking up to the disintegrated frame of this ' monumental colossus that had for ages been the wonder of ' the world, the theme of the philosopher, the poet, and the ' historian, every scar upon its surface deepened our interest ' in its fate ; our enthusiasm grew more intense as we continued ' to look on ; and *we felt for the stony Memnon almost as ' we should have done for Memnon himself.*' Now we have only to imagine this feeling in alliance with superstition, and the Memnon to be the venerated image of the worshipped deity, in order to understand the nature of that thralldom which the symbols of idolatry, arrayed in all the pomp of outward circumstance, exert over the mind that has once given itself up to their infernal witchery.

Such appears to be the way in which idolatry, considered as an intellectual delusion, originates. But, as the very act of framing anthropomorphous representations of the Deity involved a daring transmutation of the glory of God, and implied a previous disaffection to spiritual objects and a spiritual worship, so, the natural tendency of this corruption of religion was, to extinguish the principle of faith, and to enthrone the imagination in the seat of conscience. Thus, all knowledge of the True God would in time become lost, the instinct of fear alone surviving the wreck of natural religion, and prompting endeavours at propitiation ill according with the other parts of the corrupt system. The knowledge of God is lost, but the sense of an Invisible, Almighty presence still haunts the conscience ; and an indefinite idea, which refuses to take the tangible shape of any outward form, blends with the delusions of the darkened mind, yet forms no part of them. Something is still feared, which is not adored, which is unseen, unimaginable, and from

which a refuge is sought in the rites of a maddening and licentious, or darkly magical and sanguinary worship. Under such circumstances, what enormity of evil has man or woman *not* been found capable of committing in the name of religion? What deeds of impurity or blood have not formed part of idol worship? Mr. Swan has strikingly and forcibly described the true character of this portentous crime.

'It is the *Spirit of Idolatry*,
 Gender'd by love of sin and secret dread
 Of one to punish it.—An unseen eye,
 From whose keen glance no deed—no thought is hid,
 So frets and haunts them—that, their minds to rid
 Of this abhorr'd belief, they fabricate
 A system of fair compromise amid
 Contradicting claims :—make gods that cannot hate,
 And will not punish, those who did themselves create.

'Their gods are hieroglyphics of the heart :
 To fashion them their guilt and fears combine :—
 The heart loves sin, but fears its after smart :—
 This gall, deep mingled in their maddening wine,
 They neutralize by pouring on the shrine
 Of PLEASURE, deck'd in many a changing mode,
 Libations varied as their hearts incline;
 And rather than forsake their 'customed road,
 Make idols of their lusts, and every crime a god.

'What soul-deceiving sophistry is here !
 Sin with devotion so to interweave,
 All the delights to the deprav'd heart dear,
 And acts of wrong which they can ne'er retrieve,
 Turn'd into acts of worship, they believe
 Deserving not of punishment, but praise !
 Mighty this spell to make the poor wretch cleave
 Fast to the faith which no restriction lays
 On his most darling lusts, if he but sins and—prays !

'FEAR, born of IGNORANCE and GUILT, laid wide
 And deep the dark foundations of the pile
 Of superstition :—Babel-building PRIDE,
 And blind DEVOTION on the work did smile ;—
 The million crowd around the house of guile,
 And some its innermost recess explore ;
 They learn the secret, how to reconcile
 Conscience to crime, and, with that cursed lore
 Defying earth and heaven, to sin's dread climax soar !

'The Idolater thus saves his lusts, and saves
 Himself from dread of ill which sinning draws
 Upon the guilty ; and thus arm'd, he braves
 The threatenings of outrag'd nature's laws ;

His cursed idol is the cure and cause
Of crimes, which but for it had never been :
No wonder then the pander gains applause—
Th' important lama, who must go between
The sin-approving god and votary unclean.

* * * * *

' Who has not felt his spirit awed before
The glowing canvas or the breathing stone ?
Who has not felt as if a *something* more
Was there than colouring or form alone—
As if mind—spirit—through the features shone ?
So strike the mind, the visages displayed
On that drear temple's walls, and staring prone
Upon their worshippers :—by fancy's aid,
The demons' selves do seem their semblance to pervade.

' But imagery traced upon the wall
Of their dark chambers I dare not portray :
Yet forms there are that might even hearts appal
That did not own their hell-derived sway,—
Abominable sights that shun the day ;—
Filthy creations of the fever'd brain !
Who would not pity the tormented prey
Of these delusions—mourn the myriads slain,
And seek to save the rest from ever-during pain ?

* * * * *

' Vain all religion's pomp and pageantry ;—
The lifted hands—the loud and lengthened prayer ;
And vain the worship on the bended knee,
In which the heart, unhumbled, hath no share :
The *Spirit* of devotion is not there.
The heartless offering to the TRUE is vain ;
The fear-taught worship of the FALSE—despair.
The hypocrite but antedates his pain :
The heathen's prayer is but—the clanking of his chain.

' O could I picture out the full effect
Of that soul-withering power—Idolatry—
Could I some lama's canker'd heart dissect,
Lay bare its ulcerations to the eye,
Sores that have run for half a century,—
Enflamed and deepen'd by his venomous creed—
Made desperate by the fancied remedy—
I'd write a page which, whoso dared to read,
His eye, instead of tears, in crimson drops should bleed !

* * * * *

' What ear of taste or feeling would not loathe
Their tales of spiritless extravagance—
Framed when Invention slept, by priests who clothe
With random words their long and dull romance ?

The ill-drawn characters nor weep nor dance,
 Nor waken love, nor hate, nor sympathy.
 O how unlike the fictions that entrance
 Our very souls!—the childless Niobe,
 Or Calliopea's son—weeping for his Eurydice !

' But ah ! 'tis not the absence of the grace
 That fascinates, and intellect that shines
 In Grecian—Roman tomes, to which we trace
 The Christian's deep disgust of the black lines
 Of that imposture ; for though Genius pines
 To pluck his laurel from Apollo's hill—
 Yet round the classic fable Error twines,
 In folds as horrid, and doth venom spill,
 As fatal as e'er flow'd from lama's poison'd quill.

' Rome's idol-deities might shine amid
 The brilliant lights genius and wealth did pour
 Around them ; but there is a canker hid,—
 There is a deadly mischief at the core
 Of *all* idolatry ; and, though skinn'd o'er,
 It festers deep within. Heaven must lay bare,
 And touch with healing hand the moral sore ;
 Then—then the soul revives—breathes in new air—
 The atmosphere of heaven—and seems already there.'

We have made this long extract from the first part of Mr. Swan's poem, on account of its accordance with the tenor of our previous remarks ; but it will serve as a fair specimen of the average execution of the poem. A vigour of thought pervades it, communicating a nervousness and boldness to his verse, which is sometimes rough with strength, but never halts in meaning. The poet is so evidently intent upon making his reader see and feel his subject, that he cannot always stay to poise his lines and polish his expressions ; but there is an ease, a freedom from mannerism, a refreshing simplicity in his versification, which remind us of Dryden, and Churchill, and Cowper, rather than of the style of modern versification. Mr. Swan appears to write with facility, as if he thought in verse, and with the earnestness of genuine feeling, which is sure to interest ; and he succeeds, if we may judge from the effect of his poetry upon ourselves, in withdrawing our notice from himself and the medium of expression, and by this means in laying criticism to sleep, while he fixes and concentrates our attention upon his theme. But of this let our readers judge. In Part II., we have the following vivid description, evidently from the life, of the death-bed of a heathen.

' Away—away with sentimental tears,
Shed over sufferers that have never been!—
The magic of romance a castle rears,
And there we muse o'er many a tragic scene;
Delicious pain! till the long-ravell'd skein,
Wound up, brings all to a composing close,
And dries the reader's sympathizing eyne!—
O! if the fountain of your tears o'erflows,
They might be better shed, o'er no fictitious woes.

' In yonder lowly hut, fast by the wood,
Where the white smoke, in curling volumes, slow,
Ascends, lives a poor hunter and his brood
Of hardy children:—wherefore wail they so?
—Their mother to the grave is sinking low;
And now the wizard Shaman is at hand,
And neighbouring hunters gather to the show;
Amid the group the Shaman takes his stand,
And to prepare the feast, utters his loud command.

' The goats are caught—the fire is lit—three knives
Unsheath'd and whetted, wait the expected sign,
To drink as many trembling victims' lives.—
'Tis done: and now upon a sapling pine
Suspended high the snow-white fleeces shine.
See next the wizard with his magic lash,
And iron cap, around which serpents twine:
His frantic arm inflicts the bloodless gash
Upon the demon air, and fierce his teeth do gnash!

' To his Tengri again he howls a prayer,
Mingled with threatenings if they answer not.
The lynx and wolf are startled in their lair,
And the scar'd raven opes his croaking throat,
And wondering, perches near the noisy spot.—
But now, his furious incantations o'er,
He sets him nearest the capacious pot,
Where boils the goat's flesh in its mantling gore,
And then the glutton feeds, and sweats at every pore!

' Meanwhile, disease preys on its victim, lorn
And helpless; for nor tenderness nor care
Assuage her pains, or soothe her dark mind, torn
With dread of torments *Ongoons* now prepare!—
O when I took my trembling station where,
Wilder'd and wan, that dying heathen lay,
And saw the workings of her fell despair,
Which now convulsed each feature of its prey,
I could nor bear the sight, nor turn my eyes away.

* * * * *

' They know no promise that inspires belief ;
 They know no God that pities their complaints ;
 They know no balm that gives the heart relief ;
 They know no fountain when their spirit faints :
 But superstition on their fancy paints
 All shapes of bloody and vindictive gods,
 Who frown alike on sinners and on saints,
 And soon will drag them to their dark abodes.

Thus—thus his monstrous faith the heathen's heart corrodes.'

We shall not attempt any analysis of the poem. An ' argument' is prefixed to each part, which will shew the variety of important and interesting topics which are touched upon, with a skilful transition from descriptive to didactic, and from lively to severe. In the third part, the Romish missions are adverted to, and the true spirit and aim of those equivocal enterprises are pointed out.

' There is a church not lacking in her zeal,
 Nor backward in attempts to proselyte ;
 Nor unambitious to impress her seal
 Upon the nations who her toils requite :
 We may not treat her labours with despite,
 Though pride and craft preside in her divan ;
 For many a bold and zealous anchorite,
 Bearing *her* cross, forsook his cell, and ran,
 To preach what he deem'd truth, from Afric to Japan.

' Xavier went forth, and after him a host ;
 And with their fame the land of idols rang :—
 Seems it for Rome too glorious a boast,
 That such men at her bidding nobly sprang
 On danger and on death—mid trials sang
 The hymn of thanks, and shed enthusiasm's tear—
 Not that they bore the momentary pang,
 That tore from *home*, and all that made home dear ;
 But that in life—in death—Christ's standard they might rear !

' Yea, it had been too much, if without foil,
 The zeal of Rome had grasp'd at nothing more,
 Than to convert the sons of every soil ;
 Opening to all sweet mercy's golden door—
 Till she had made the world's encircling shore
 The bound'ry of the church :—Had it been so,
 Her " deadly wound " had seem'd a trivial sore ;
 She had escap'd half her denounced woe ;
 Her enemies made friends, or conquer'd long ago.

' But she God's glory sought not, but her own ;
 The lust of power and empire sway'd her breast ;
 She made the cross a ladder to the throne,
 And scrupled not Christ's sacred words to wrest

To her own purposes, and made the test
Of that belief to which the palm is given,
Implicit reverence for her own behest;
And Goa saw how limb from limb was riven
Of them who scorn'd her right to shut and open heaven.

' Heroic deeds were done in that fell age,
When booted monks and priests with helm and glaive
Rush'd forth, the warfare for the faith to wage,
And over Abyssinia did wave
A blood-stain'd flag, the signal, *not to save*,
But to destroy, the lands o'er which it rose.
O shall it e'er be said that they were brave,
Who seiz'd the cross and massacred its foes,
But cowards *we* who know its power to heal their woes?

' Shall it be said that they, who for their text
Took the unsheathed sword, and with its keen
And bloody point refuted all pretext
Of doubt or cavil—have more zealous been,
Than they whose temper'd blade of heavenly sheen,
Is mighty to subdue the rebel host?—
Shall not *our* youthful warriors be seen,
Steering for India's and China's coast,
And shew that still the church of valorous sons can boast?'

Part the fourth relates chiefly to 'the signs of the times.' And here, Mr. Swan takes occasion to introduce a striking apostrophe to the British and Foreign Bible Society, preceded by a graceful and feeling allusion to the estimable individual with whom the first idea of the Institution originated, and to whom, under the base calumnies with which he has been recently assailed by the Accuser of the Society, this honourable and well-timed tribute is particularly due, and must convey an enviable gratification. We must make room for the stanzas referred to.

' To thee, with no feigned reverence, I approach,
Boast of the age, august Society!
Honour'd above thy fellows by reproach;
From human systems thou dost shake thee free,
And standest in sublime simplicity.
Thou darest to dispense the bread of life
To whoso will, nor fearest it will be
A mess of poison, or a seed of strife,
Though, that it must prove both, assertions have been rife.

' But calumny betakes her to the shade,
Ashamed; or, awed to silence, sees thee rise,
And, in the panoply of truth array'd,
Thou wear'st a front that pities and defies

The wily malice of thine enemies.
 And now a bard may not disgrace his name,
 Though he twine thine with the best symphonies
 Even of a lyre ambitious of fame;
 For such a theme might prop an else unhopeful claim.

‘Thy foes thou need’st not fear; neither despise:
 They have the godless many on their side.
 Thy friends—know what they are, and how to prize,
 And trust. Beware lest, in the flowing tide
 Of thy prosperity, a thought of pride
 Should swell thy bosom, and against thee wake
 The jealousy of heaven. Know that thy wide-
 Spread arms, if thou dost tempt him, God will shake,
 And wrest from thee his word, nor spare thee for its sake.

‘Thus would I mingle warning with the voice
 Of gratulation on thy noble toils.
 Be humble in thy greatness, and rejoice
 With trembling, if thou hop’st to reap the spoils
 Of the idol-serving host; and he who foils
 The counsels of the wise, baffles the strong,
 And reins the ocean when it foams and boils,
 Will be thy shield and glory; whilst among
 Thy compeers thou art still—the Saul amid the throng.’

We cannot doubt that this poem will make a powerful impression; a much stronger and more permanent one, we trust, than many productions of a more dazzling character, which command intense popular admiration for a time, and then fade away from recollection. The fourth part is not quite equal, perhaps, to the preceding ones: the Author seems to flag, and to close abruptly. We would strongly recommend him, if our voice may reach so far, to attempt its revision. But we cannot allow ourselves to enter into minute criticism, and will only add, that we trust these will not prove the dying notes of the Swan.

“The Female Missionary Advocate” is the production of ‘a poor but pious female in the evening of life;’ and is published with the hope of averting the object of her acute apprehension, recourse to the workhouse. We confidently hope that it will attract the benevolent attention of the Christian public, and that while its sale can at most yield only a temporary relief of pressing exigency, it may lead to measures which shall place the writer above the fear of bitter degradation, as the only alternative of distress.

Art. V. *The Gold-headed Cane*. Small 8vo. pp. 179. Price 8s.6d.
London. 1827.

A short time previously to the opening of the new buildings, in Pall-Mall East, appropriated to the accommodation of the college of Physicians, the widow of Dr. Baillie presented to the council of that learned society, 'a gold-headed cane,' which had successively belonged to 'Drs. Radcliffe, Mead, Askew, Pitcairn, and her own lamented husband.' The donation was in good taste, and it has suggested the ingenious idea which it has been attempted to realize in the volume before us. The 'Cane' is made to narrate a series of facts and circumstances illustrative, not only of the characters and medical practice of the individuals thus specifically referred to, but of other equally celebrated ornaments of the same profession, among whom, Linacre, Harvey, and Sydenham are pre-eminently distinguished. A number of wood-cuts, representing portraits, residences, and armorial bearings, add considerably to the interest of the publication.

Radcliffe is well known to have been the fashionable practitioner of his day, with better claim to that eminence than many who have enjoyed it in an equal degree. Before he had been in London a year, his receipts averaged twenty guineas *per diem*. When his practice increased, a Dr. Gibbons, who lived in his neighbourhood, is said to have gained a thousand pounds annually by Radcliffe's supernumerary patients; and Dandridge, an apothecary patronised by the latter, realized more than 50,000*l*. He was physician to the Princess Anne, and to King William; and his death is supposed to have been hastened by his dread of the populace, with whom he was in disfavour. His talent for sarcasm was unsparingly exercised, and a few illustrations of its quality would have given somewhat more of piquancy than we have found in the details of his life, as told by his rather prosing 'cane.' When the famous Prince Eugene was in London, Radcliffe invited his highness to dinner, and his preparation for the feast was singular.

' "Let there be no ragouts," said he, "no kickshaws of France; but let us treat the prince as a soldier. He shall have a specimen of true English hospitality. I will have my table covered with barons of beef, jiggets of mutton, and legs of pork." At the appointed hour, the guests assembled, and the prince charmed every one by his unassuming modesty, his easy address, and behaviour. His aspect was erect and composed, his eye lively and thoughtful, yet rather vigilant than sparkling; but his manner was peculiarly graceful, and he descended to an easy equality with those who conversed with him. The shape of his person and composure of his limbs was remarkably erect and beautiful; still, with all his condescension, and though he was

affable to every one, it was evident that he rather *suffered* the presence of much company, instead of taking delight in public gaze and popular applause. The entertainment of my master went off very well; all seemed to be pleased, though some of the courtiers indulged in a little pleasantry at the ample cheer with which the table groaned. The princely stranger expressed himself much satisfied, and was loud in his praise of some capital seven years old beer, which we happened at that time to have in tap.'

Radcliffe, with all his singularities, deserves a place among those who are on record as the benefactors of mankind; he strenuously advocated the cooling regimen in small-pox; and, at his death, directed that his property should be applied to charitable and scientific purposes. His practice was sensible and vigorous, and his qualities were kind and liberal, under an exterior of affected roughness.

Mead was, in most respects, the opposite of Radcliffe; though he succeeded, by his recommendation, to the greater part of his business. He was an amiable, generous, and highly accomplished man. It was said of him, after his death in 1754, that, of all the physicians who had ever lived, he had 'gained the most, spent the most, and enjoyed the highest fame during his life-time.'

Askew had been a great traveller, and distinguished himself chiefly as a scholar and book-collector. His house in Queen Square was filled to the very garrets with the doctor's accumulations, and he may be considered as the father of the present race of bibliomaniacs. He was greatly attached to Mead, and after the death of that distinguished man, employed Roubiliac to execute his bust. When it was sent home,

'Dr. Askew was so highly pleased with its execution, that though he had previously agreed with the sculptor for 50*l.*, he offered him 100*l.* as the reward of his successful talent; when, to his astonishment, the sordid Frenchman exclaimed it was not enough, and actually sent in a bill for 108*l.* 2*s.*!—The demand, even to the odd shillings, was paid, and Dr. Askew enclosed the receipt to Hogarth, to produce at the next meeting of artists.'

Upon this story we shall only remark, that it sounds improbable, and is, we believe, at total variance with Roubiliac's generous character.

Dr. Pitcairn, during the latter period of his practice, was at the head of his profession; and it is recorded to his distinguished honour, that 'no medical man of his eminence in London perhaps ever exercised his profession to such a degree gratuitously.'

Dr. Baillie, of our own time, deserves a more discriminating record than occurs in the volume before us. He was a

thoroughly furnished practitioner, and his profound researches into the anatomy of morbid parts, are attested by his work on that subject, with its admirable apparatus of exquisite engravings, and by the extensive collection of anatomical preparations which he presented to the College of Physicians. He absolutely made disease picturesque by the extraordinary beauty of the graphic illustrations attached to his work on morbid anatomy; and he established the correctness of the representation by giving permanency to the parts in their diseased condition. His education was highly advantageous. The Hunters were his maternal uncles, and his studies were carefully directed by Dr. William Hunter. In person and manner, Dr. Baillie presented no very remarkable or dignified feature; but there was about him altogether, a marked character of simplicity and strong sense, that gave almost implicit confidence in the soundness of his views. The following characteristic anecdote is given in the present memoir.

‘ During his latter years, when he had retired from all but consultation practice, and had ample time to attend to each individual case, he was very deliberate, tolerant, and willing to listen to whatever was said to him by the patient; but when in the hurry of great business, when his day’s work, as he was used to say, amounted to seventeen hours, he was sometimes rather irritable, and betrayed a want of temper in hearing the tiresome details of an unimportant story. After listening, with torture, to a prosing account from a lady, who ailed so little that she was going to the opera that evening, he had happily escaped from the room, when he was urgently requested to step up stairs again; it was to ask him whether, on her return from the opera, she might eat some oysters: “Yes, Ma’am,” said Baillie, “shells and all.” ’

On the whole, though we cannot use very emphatic language in praise of the ‘gold-headed cane,’ we have been gratified with its perusal. The idea is much better than the execution; and it is to be regretted that more vivacity and research have not been employed in the composition of a work which might have been so written as to convey valuable information in an attractive form.

Art. VI. 1. *Historical Summary of Facts attending the Conversion of His Highness the Prince of Salm-Salm from the Roman Catholic Religion to the Christian Evangelical Worship of the Confession of Augsburg, on May 17, 1826. With an Appendix : containing the Motives which induced that Change of Communion. Translated from the Original. By the Rev. W. A. Evanson, M. A. Lecturer of St. Luke's, Old Street. 8vo. pp. viii. 64. Price 2s. 6d. London. 1827.*

2. *An Authentic Narrative of the Conversion to the Protestant Faith and of the Death of J. A. Cadiot, late Vicar of Gurat and Vaux in the Department of Charente in France. Translated from the French. 12mo. pp. 96. Price 3s. London. 1827.*

FOR the appearance of this very interesting memoir relating to the conversion of the Prince of Salm-Salm, in an English translation, we are, it seems, indebted to a blundering misconstruction put by Mr. Evanson upon a speech made by the Duke of Montebello, as reported in a newspaper. The words attributed to the Duke were these : ' We have much pleasure in knowing that in other countries are to be found men with whom justice and toleration are something more than mere words. *These men are numerous in France.*' And again : ' Let me now wish you the blessing of emancipation, not only in my own name, but also in that of my friends, and of all liberal France.' Mr. Evanson seems to have misunderstood this last expression, by which the Duke obviously meant neither more nor less than all liberal men in France, as if it implied the assertion that all France had become liberalized ; and he has ingeniously misconstrued the statement, that in that country are to be found numerous friends of toleration, into a hollow boast of liberality on the part of the Roman Catholic Church ! Accordingly, ' struck with the extraordinary contradiction' which this Narrative appeared to furnish to the Duke's speech, Mr. Evanson ' determined to give it immediate publicity in an English translation, in order to expose the inconsistency between the professions and the practice of the Roman Catholic Church.' We are extremely glad that he has given it publicity, inasmuch as the narrative itself is both curious and important ; we are only surprised that he should have been determined in the publication by so very inadequate and inferior a motive. The Duke de Montebello could never have meant to attribute liberality to the French priesthood ; for scarcely a week passes without some flagrant demonstration of that besotted bigotry and intolerance by which the clergy are taking all possible pains to render themselves odious to the great body of the French nation.

We have yet to learn that the Roman Catholic Church has made any professions of liberality, which can lay her open to the charge of inconsistency. But Mr. Evanson should recollect, that ecclesiastical intolerance and political intolerance are not quite the same thing. The French Government is in some measure controlled and embarrassed by a dark, intolerant, antisocial priestly faction; but it does not deserve to be stigmatised as itself intolerant. In the instance of the Prince of Salm-Salm, the arbitrary and invidious manner in which the alien law was put in force, may be traced to this sinister influence. But such a case of grievance and impolitic injustice on the part of the Minister, does not appear to us to warrant the strong inference which Mr. Evanson would draw from it as to the general character of the French Government, and the nullity of the professed tolerance secured by the Charter. Our own alien law is but little in unison with the spirit of the British Constitution; and we should be very sorry to have some of the oppressive acts of Lord Londonderry's government, in the exercise of the powers vested in Administration by that law, adduced as specimens of the tender mercies of Englishmen. Besides, as a case of hardship, injustice, and bigotry, the expulsion of the Prince cannot for a moment bear comparison with the persecuting edicts of the Lausanne Protestant Government. It is therefore unwise, to say the least, to fasten upon such an instance of Roman Catholic intolerance, as if the Papists were unprovided with a rejoinder. 'Such,' says Mr. Evanson, 'are the tender mercies which Protestants may expect, if Papists be invested with political power in Great Britain.' How easy and obvious the retort, after reading such a case of brutal intolerance as the conduct of the Lausanne Council towards M. Juvet, narrated in our last number—Such are the tender mercies which Papists might expect, were Calvinists invested with political power. And truly, the outcry against intolerance comes with wonderful grace from any man who seems to think, that there is no better mode of maintaining the ascendancy of the Protestant religion than by penal enactments.

Mr. Evanson would have done well, we think, to leave alone the subject of Catholic Emancipation; and, indeed, had he sent out the narrative unaccompanied with either note or comment, the publication would have lost nothing of its instructive character. Our detestation of intolerance, under any form or from any quarter, is, we imagine, as sincere and warm as his own can be; nor are we disposed to say a word in extenuation of the proceedings of either the ecclesiastical or the civil authorities in this business. Still, it is but fair to remark,

that the Prefect said to the Prince among other things: '*If you were not a prince, there need nothing be said on the subject.*' If this was truly said, it would go far to prove, that a commoner would have met with no obstacle or disturbance from the Government, in renouncing the Roman Catholic faith for the Protestant. The *ordonnance* of the King of France was professedly founded on the peculiar circumstances of the case, the convert being '*a foreign Catholic prince.*' Had he been a *native* of any rank, it does not appear that his conduct would have been cognizable by the State. That the Prince was most unfairly dealt by in being treated as an alien, must be admitted; but the having recourse to such an expedient, as well as the reasons assigned for the act, prove, that whatever intolerance may exist in certain high quarters, that spirit is laid under restrictions both by the laws and by the spirit of the times and the state of public opinion. In this point of view, some consolation is to be derived from the illustration which such a case affords, of the progress of tolerant principles in countries where neither the Church nor the Government is supposed to favour them.

The conduct of Professor Haffner and M. Steinbach, in endeavouring to dissuade the Prince from his noble purpose, though evidently dictated by a feeling of kindness, and certainly disinterested, betrayed a miserably defective notion of Christian rectitude. '*Remain as you are,*' they said, '*according to your convictions, which are conformable with ours; you will equally attain happiness hereafter. Have regard to the health of your wife, whose affection for you is so tender; do not purchase at such a price the exterior forms of our Church.*' It is not the least singular feature in the transaction, that the Princess, herself a Protestant, alarmed for the consequences to herself and family, exerted all her influence to induce her husband to change, or, at least, to defer his purposes; but in vain. The temporizing policy recommended to him by the Protestant pastors, he rejected with abhorrence, and their language drew from him a cutting rebuke. '*You wish then a person to be nothing—to have no form of worship—and not to adhere fearlessly to that which he recognizes as the most conformable to the Church founded by Jesus Christ and his apostles. Well, let us say no more on the subject.*' Pastor Steinbach, who has the candour to state the arguments he used, and the rebuke he met with, in a letter to the Princess, acknowledged in reply, that he could not but approve of his Highness's sentiments, adding: '*I certainly never thought that you ought to appear any thing but what you really are: I am as much an enemy as your Highness to every species of hypo-*

‘crisy, and I dare no longer reject the request you have made of being admitted into our Church.’

Towards the close of this letter, M. Steinbach, addressing the Princess, says: ‘As a genuine Protestant, you utterly detest the spirit of proselytism.’ A detestation of this spirit, and a fear of incurring the charge of being actuated by it, seem to have united with a regard for the feelings of the Princess, in leading the Strasburg pastor and professor to act the part they did. But while this serves to account for their conduct, nothing can excuse their placing obstacles in the way of an individual’s obeying the dictates of his conscience, and openly renouncing a corrupted faith. It is grievous to think, that the principles of Protestantism should be no better understood by its professors; and still more painful to know, how intimately connected this false candour, and morbid hatred of proselytism, and ultra liberality are with a latitudinarian creed and a deficient sense of the vital importance of the great points at issue. But Mr. Evanson somewhat too hastily assumes, that this conduct on the part of the Professor, is an infallible indication of heterodoxy, or that such Protestants are to be found only in Germany. If we may rely upon the statements in our public journals, very high and orthodox personages of *another* Church, have declared themselves to be equally opposed to Protestant proselytism, and undesirous of Protestant conversions. Such opinions are none the better, in our esteem, for being held by an English prelate, however great his learning or undoubted his piety. They appear to us mistaken and highly reprehensible,—a *pseudo* Protestantism, against which we must ever protest. But let it not be taken for granted, that a man must needs be a Socinian, because he errs upon this point of Christian duty, or that a want of proper and enlightened zeal is never associated with doctrinal orthodoxy.

Mr. Evanson refers to a remarkable observation made by the prefect of police to the Prince, as a further argument to dissuade him from his purpose: ‘The Protestants are not Christians at all, because they deny the divinity of Jesus Christ.’

‘Did he learn this from M. Haffner’s preface? or did he only state what is generally known abroad, though attempted to be denied in England; viz. that the Christianity of the Continent is not even a pure Deism; that under the name of Neology, reason usurps the place of Revelation, and the Holy Scriptures are degraded below the subtleties of Leibnitz, or the mysticisms of Kant?’

From what source the worthy police-officer derived his information, we cannot say. Professor Haffner’s preface, cer-

tainly, would not have put him in possession of it; nor would the *general knowledge* of Roman Catholics respecting the sentiments of Protestants, be a safe criterion of the fact. It is not a little amusing to find an English clergyman citing the sweeping and malignant allegation of a police-officer, a Papist, as *evidence* respecting the theological tenets of all the Protestant communities on the Continent! The affirmation of the prefect extended to *all* Protestants,—to the Church of England as well as to the Protestant Churches of Germany, France, Holland, and Prussia. And if it be said, that he spake only from common report,—that common report either related merely to the Protestants of Strasburg, and in that case proves nothing as to the general state of the Continental Churches; or it related to *all* Protestants, and is a base calumny. That this was the true character of the allegation, may be inferred from the known policy of the Papists in similar cases. When Mr. Thomson (whose Letters on South America are noticed in this Number) first commenced his labours at Buenos Ayres, the natives ‘wondered how they had been taught that the English *‘were not Christians.’* When speaking on religion, ‘it is common,’ we are told, ‘to use the words Christian and Protestant in contradiction to each other, meaning by the former, themselves or Roman Catholics in general, and, by the latter, the English or Protestants in general.’ We apprehend that this practice is by no means confined to South America. If the worthy prefect was any thing of a theologian, he must have known that Protestants, so far from denying the divinity of Christ, recognize that fundamental article in all their symbols and confessions, and that a representation so unqualified was at all events false. He probably knew as little about the matter, however, as Mr. Evanson does of the subtleties of Leibnitz, whom he so indiscreetly depreciates. M. le Préfet adopted a prevailing calumny that suited his purpose; and great must be his surprise and amusement could he know, that, though the argument was lost on the Prince of Salm-Salm, it is received in this country as evidence of the state of Christianity in the Protestant churches of the Continent!

But were this representation true, and were such the Christianity which the Prince of Salm-Salm has embraced, we should really see little cause for satisfaction or triumph in his having deserted the Roman Catholic Church. Although this noble-minded Prince may have escaped, to use Mr. Evanson’s expression, ‘the chilling atmosphere of Haffner,’ by his expulsion from the French territory, yet, it may be supposed that, as their disciple, his principles cannot very materially differ from those of the Protestant pastors to whose instructions he pro-

fesses himself so much indebted. His own sentiments are thus intimated in the Declaration respecting the motives which induced him to renounce the Romish Communion, drawn up by the Prince himself, and printed as an Appendix to the Summary of Facts.

‘These, and similar reflections, led me to examine the pretensions of the Roman Catholic church. I asked myself, ‘Is it really the depository of the doctrines revealed by Jesus Christ and his apostles?’ To be assured of this, I recurred to the purest source of Christianity—THE HOLY SCRIPTURES themselves. At the same time I consulted history; whose testimony has such weight in every question of fact, and whose province it is to decide in this matter. In this way my mind became enlightened; several things, which the Catholic church represents to us as the fundamental truths of the Christian religion, appeared to me in manifest contradiction to what our Lord Jesus Christ and his apostles taught. These observations filled my heart with restlessness and painful anxieties; the desire after truth became daily stronger and more lively in me. From that moment, the Catholic church was no longer mine; and at the same time I ceased to belong to any. I am not ignorant that there are several Catholics who are perfectly orthodox, in the sense which their communion attaches to that word. They speak with indifference of the abuses of their church, and admit that in reality many of its ceremonies are absurd, and even destructive to public morals—they even go so far as to satirize, under the name of hypocrisy or folly, the conduct of those who participate in what they hesitate not to consider “*juggling arts.*” But they confine themselves to this disapprobation—they remain Catholics without being so—they continue to partake outwardly in a church for which, inwardly, they entertain no sentiments but of contempt and indifference. I might have ranged myself with such, except that I should occasionally have been exposed to their mockings and contempt; because religion, in whatsoever form it be clothed, was always to me an object of respect. But in despite of such management, I should have been a Catholic only in appearance, or rather I should have belonged to no church.

‘Now, according to my principles, no honest man ought to wish to appear what he really is not. His religion outwardly, ought not to be other than that which he professes in the bottom of his heart. Thus, after having ceased to be a Catholic, I neither could be, nor wished to be absolutely nothing. Nevertheless, I still cherished a profound veneration and a lively attachment to true Christianity; and I thanked God, from the bottom of my soul, that I was enabled to call myself a Christian. For that very reason, being no longer able, according to my principles of ethics, to belong to a church in which I was born, I desired to unite myself to that which I thought corresponded best with the spirit of primitive Christianity. With this view I turned my attention and researches to the Protestant church; I compared what she taught with the evangelists—I examined them with heart and mind, because I had no wish to act precipitately. But now that I

am sufficiently convinced that this church cherishes and maintains, in its simplicity and primitive purity, the institution which God, in his love, has founded on earth by his Son, Jesus Christ :—that she excludes from the felicity of heaven, no man who acts conformably with his religious convictions, that Jesus Christ alone, and his divine precepts deposited in holy Scripture, are the foundation and source of truth :—that she rejects, in matters of religion, all human statutes, and all tyrannous priestly authority :—finally, that by the simplicity and dignity of her worship, and by the purity and evangelical integrity of her doctrines, she is better fitted than any other to ennoble and perfect mankind, and render them more and more like unto God and Jesus Christ—I can no longer hesitate—I wish to effect what truth demands, what my heart ardently desires, and what I am sure God, who is all love, will bless. I wish, in fine, to enter the bosom of the Protestant church.'

Now, in whatever manner the Prince acquired these views, it will be admitted, that here is something better than the neology, the 'pure deism' which, we are told, is 'the Christianity of the Continent.' We may therefore assume, that His Highness, being neither a Socinian nor a neologist himself, will be admitted as a competent witness as to the real character of the Protestant pastors with whom he was acquainted. It cannot be supposed that he knew less of their real sentiments, than *M. le Préfet*, or than any persons in this country. How comes it to pass then, that Mr. Evanson, in his comments upon this interesting document, has taken no notice of the striking and decisive testimony borne by the Prince to the doctrinal orthodoxy and estimable character of the very men whom *he* would have us believe to be no better than Deists? The following is his language.

'To the question—[Was it not the pastors of the Protestant church who persuaded you to rank on their side?]—I reply: Undoubtedly, the Protestant Pastors whom I have seen and heard, influenced me to the choice which I have made, but not by any direct solicitations or promises, which would have been illusory in the actual state of things in France. *They drew me to themselves, only by their truly evangelical discourses and their exemplary lives, in every respect conformable with their doctrine.* Further, I owe it to truth to declare, that, far from soliciting, they studied to raise obstacles, and to render my admission into their church, if not impossible, at least extremely difficult. No ministry is more opposed to precipitation and indifference than the heads of the Protestant church to whom I applied. I have been more and more fortified in my resolution, by the edifying discourses which I have heard in the Protestant churches whose exercises I have attended during six years.'

Little could the Prince imagine, that the chief use to which his manly and interesting statement would be turned by certain

individuals in this country, would be, to furnish matter for an indictment against the very ministers to whom he tenders these grateful acknowledgements! Yet, so it is; this publication has been hailed with base exultation, not on account of the intrinsic interest of the narrative, and the pleasing spectacle which it exhibits, as regards the conversion and noble conduct of the Prince,—but on account of its affording occasion for casting reproach and obloquy on Professor Haffner. Admirable exemplification of that charity which ‘rejoiceth not in iniquity, but rejoiceth in the truth, which thinketh no evil, and hopeth all things!’ Whatever may be thought of the Professor’s delinquency in the case before us, most of our readers will, we imagine, be of opinion, that the malignant spirit which, cloaking itself under a zeal for Protestantism and orthodoxy, glories over the faults at which charity would weep, and insults the most amiable men by way of reclaiming them from error,—is far more criminal, far more odious to God as well as to man.

The other publication will disappoint any persons who place faith in the title-page. All that relates to the conversion of the excellent individual whose obituary simply forms the substance of the narrative, is contained in the following paragraph.

‘In the course of his theological studies, he (M. Cadiot) became dissatisfied with the doctrines and observances of the Romish Church for obtaining peace with God and the salvation of the soul; and becoming more and more enlightened by the Scriptures on so important a point, he could no longer continue, nor suffer his parishioners, without warning them, to continue, in a way which was not pointed out by Jesus Christ or his Apostles.

‘Having, in his public preaching and private instructions, honoured the Christian truths which the Lord by his word had enabled him to see, he was desirous that his form of worship should be likewise in conformity with the Gospel. But he was not suffered to proceed further in the work of reformation; nor was that which he had already effected, and which met with the approbation of his parishioners, permitted to become permanent. He was shortly deprived of his cure, and expelled from that church whose doctrines he was obliged to reject, and which he could no longer preach after he perceived that they were opposed to the Holy Scriptures. He therefore sought some place of retreat; and, being already acquainted with the doctrines of the Reformed Churches, which he believed to be in accordance with the word of God, he hoped to find there an asylum where he could serve the Lord in spirit and in truth.

‘His first intention was to go to England, or to Jersey or Guernsey, to receive, if necessary, new ordination, according to the rites of the Reformed communion. Thence he intended to have returned

to France, or to have preached the Gospel in some distant country. His health, however, which had for some time declined, was not sufficiently strong to allow him to prosecute so long a journey, or to enter on his clerical labours. He wished, therefore, to reside on some spot where the worship of the Reformed Church was regularly conducted: but, in renouncing the errors of the Romish Church, he had also renounced all the temporal advantages which he enjoyed in that church; and being deprived of whatever worldly emoluments he might have expected from his own family, he was forced to seek some means of subsistence, wherever he might find a place of security.

‘ Providence directed him to such a retreat; for, at the very time when he was deprived of his emoluments, which he sacrificed voluntarily, rather than act contrary to his conscience and belief; and when he was looking out for some residence, where he might give instruction to the children of some Protestant; a family of this description, in the interior of France, were in want of a tutor, and, having heard of him, they invited him to their house, which was at Andusa, a small town in the department of Gard, being satisfied with the report which they had received of his character.

‘ By the special direction of Providence, in the house where he was tutor, and where he was treated as a brother and friend in Christ, he met with another minister of the Lord, who was one of the pastors of the church in that place. Their joy was very great, in finding themselves under the same roof, united together by the same doctrinal views, the same love of God, the Saviour of souls; and having the same desire to win men to the faith, and to beseech them, by the love of Christ, to be reconciled to God.’ pp. 6—8.

Before he went to Andusa, he addressed to his parishioners ‘ several pastoral letters;’ and he likewise drew up a controversial treatise, which he had proposed to publish. These letters would have been very interesting, and some account of the treatise might have been expected, as that would probably have made us acquainted with the manner in which he became convinced of the errors of Romanism, and the process of his conversion. On these points, this narrative communicates no information; the remainder of these pages being entirely occupied with the scene of his death and his edifying expressions during the last few days. There is given a short unfinished letter to his former parishioners, dated from his death-bed, which is touchingly simple and earnest. He died July 19, 1824, in the twenty-seventh year of his age.

Art. VII. *Reflections on the Moral and Spiritual Claims of the Metropolis.* A Discourse delivered at the City Chapel, London, introductory to the Second Series of Lectures to Mechanics, established by the Society for promoting Christian Instruction in London and its Vicinity. With an Appendix. By John Blackburn, Minister of Claremont Chapel, Pentonville, and one of the Secretaries of the Society. 8vo. pp. 36. Price 1s. London, 1827.

SINGLE sermons scarcely come within the sphere of our critical jurisdiction, and it would be impossible to notice a tenth part of those which are published. The present sermon, however, claims our attention, on the ground of the more than ordinary interest of the subject to which it relates. Of the existence of this Society for promoting Christian Instruction in the metropolis, we were first informed by means of the admirable tract published under its auspices, which was noticed in our last Number. It has begun its operations well; and the present sermon will be found to place in a very striking point of view, the urgent necessity and importance of a combination of well directed efforts, by means both of the press and the pulpit, such as this Society appears to have put in action, with a view to stem the progress of religious ignorance, infidelity, and licentiousness in the very heart and centre of the kingdom.

An immense capital is, under any circumstances, an object of affecting and awful contemplation; and from the Christian philanthropist, the sight might well draw forth tears, such as his Heavenly Master shed when he looked down from Mount Olivet on Jerusalem. But, in the prodigious and portentous growth of the British metropolis within the last twenty years, there is matter for reflection of even an alarming kind. We transcribe the following statements from the Appendix to Mr. Blackburn's sermon.

* Modern London, the metropolis of the empire, includes within its gigantic bounds, two ancient cities, one borough town, and fifty villages, which, now united, stretch themselves over a site seven miles in length, and never less than two miles in width. Consequently, its ecclesiastical, municipal, and parochial divisions are irregular and involved; and it is no easy task accurately to define its bounds, or to report its circumstances.....There is great difficulty in obtaining an accurate return of the various places of worship in this vast City; yet the following statement will, I believe, approach very near to the truth.

| | |
|---|-------|
| Episcopal Churches and Chapels | 200 |
| Independent Chapels | 66 |
| Wesleyan Methodist Do. | 36 |
| Baptist Do. | 32 |
| Calvinistic Methodist Do. | 30 |
| Presbyterian (Scotch and Unitarian) Do. | 16 |
| Roman Catholic Do. | 14 |
| Quakers' Meetings | 6 |
| | <hr/> |
| | 400 |
| | <hr/> |

‘ If we calculate that the average attendance at each place is 500 persons, which is certainly the greatest extent we can allow, and add 250 more for the fluctuating hearers at the several services of each Sabbath, it will give a result of 300,000 persons ; now the population of this wide-spread Metropolis is estimated, by the last census, at 1,274,800 souls ; from which subtract the feeble minority above, and we find NINE HUNDRED AND SEVENTY FOUR THOUSAND, EIGHT HUNDRED persons neglecting the public worship of God. And though considerable deductions are to be made for young children, sick persons, and the aged and infirm, yet, after all, the multitude without even the forms of religion around us, is most appalling. The following statement will illustrate the occupations of the Sabbath :—

“ It appears that of the papers at present published in London on the Sunday, there are circulated, on the lowest estimate, 45,000 copies, and that, upon the most moderate computation, between 2 and 300,000 readers of these papers are to be found in the Metropolis alone, while the great number of pressmen, distributors, master-venders, hawkers, and subordinate agents of both sexes, and of all ages, who are necessarily employed on the Sabbath, all tend to the most flagrant breach of the day of rest.”

‘ In such a state, we cannot wonder at the report of Mr. Wontner, the excellent governor of Newgate, by which it appears, that during the year 1826, there were committed to that gaol,

| | |
|---------------------------------------|-------|
| Males under 21 years of age | 1227 |
| Females ditto ditto | 442 |
| Males above 21 | 1096 |
| Females ditto | 166 |
| | <hr/> |
| | 2931 |
| | <hr/> |

Being an increase of 547 commitments in the past year !!

‘ Must we not adopt the energetic language of a Clergyman of the Established Church, and say, “ Such a mine of heathenism, and consequent profligacy and danger, under the very meridian, as it is supposed, of Christian illumination, and accumulated around the very centre and heart of British prosperity, liberty, and civilization, cannot be contemplated without terror by any real and rational friend of our established government ; and is surely sufficient to

awaken the anxious attention of every true patriot, every enlightened statesman, every sincere advocate of suffering humanity, every intelligent and faithful Christian.”

In a recent Number of the Evangelical Magazine, it is stated that, ‘ notwithstanding all that is doing, there are at least 40,000 ‘ children in the metropolis, who are not provided for, and cannot be received into our Sunday schools. Southwark has ‘ provided for 6000 more children than can be received into the ‘ various places of worship.’ With regard to the state of attendance in the churches of the Establishment, the Rev. Mr. Stewart, Minister of Percy chapel, gives it as his opinion, that, West of Temple Bar, there would not be found more than 6000 stated communicants, out of a population of 300,000; and Mr. Blackburn adds, that, ‘ things are worse among the Evangelical Disenters,’ as he does not think there are 600 communicants among them, in the same direction.

‘ Whilst those houses of prayer, in which Charnock and Howe, Goodwin and Alsop, Ridgley and Gale ministered, have been razed to the ground, how fearfully has the Gospel been withheld or abandoned in other places where our faithful confessors once laboured! Yea, is it not a fact, that in the place where Robert Fleming, profound in learning and powerful in eloquence, proclaimed the glory of the Saviour, detected the errors of Popery, and predicted its certain destruction, that in that very place a mountebank preacher of infidelity now blasphemes his Maker, outrages decency, and breaks the peace! May we not fear yet further desolations! Let us then deplore the neglect of one part of our duty as Apostolical churches, and pray that God will not leave us to a cold, formal, heartless Christianity.’

In the meanwhile, the emissaries of Popery have not been inactive in the capital; and the following statement will, probably, take many of our readers by surprise: it certainly calls loudly on Protestant ministers of all denominations, to lay aside their mutual jealousies, and emulate each other in the more diligent discharge of their sacred trust.

‘ I wish not to become an alarmist, but I think it is evident, that increased activity and growing numbers characterize the Roman Catholics of the Metropolis. Not to mention their zealous circulation of tracts and books, *a very novel procedure with them*, nor to compare the number and size of their chapels in London now, with those they occupied thirty years ago;—I beg to submit to the reader the following statement of baptisms administered in their leading chapels for the last five years, as published in the *Catholic Miscellany* for March.

| Place. | 1822. | 1823. | 1824. | 1825 | 1826. |
|----------------------------------|-------|-------|-------|------|-------|
| Moorfields | 570 | 684 | 698 | 765 | 820 |
| Virginia Street | 410 | 424 | 453 | 509 | 591 |
| Lincoln's Inn Fields | 331 | 338 | 465 | 445 | 462 |
| Warwick Street | 141 | 172 | 218 | 208 | 243 |
| Manchester Square | 261 | 236 | 278 | 313 | 298 |
| South Street, Grosvenor Square . | 75 | 152 | 101 | 134 | 172 |
| Romney Terrace, Westminster . | 93 | 127 | 134 | 120 | 206 |
| Cadogan Street, Sloane Street . | 50 | 59 | 67 | 55 | 75 |
| St. George's Fields | 367 | 396 | 457 | 566 | 504 |
| Wade Street, Poplar | 78 | 98 | 121 | 110 | 128 |
| | 2376 | 2686 | 2992 | 3225 | 3499 |

' Their Chapels at Stratford, Bermondsey, Greenwich, Somers Town, Hampstead, Kensington, Hammersmith, and Woolwich, are omitted.

' It is supposed, by various writers on political economy, that the proportion of births to the population varies in different countries from 1 in 17, to 1 in 49. If, then, we take the estimate the Roman Catholics make, of *thirty* persons to *one* birth, we may, perhaps, approach to a correct average. Let, then, my readers observe,

| | |
|------------------------|---------|
| Baptisms in 1822 . . . | 2376 |
| | 30 |
| | <hr/> |
| | 71,280 |
| | <hr/> |
| Baptisms in 1826 . . . | 3499 |
| | 30 |
| | <hr/> |
| | 104,970 |
| | <hr/> |

being an increase of 33,690 persons in five years! Will the emigration of Roman Catholics from Ireland and the Continent to this City account for this? I think by no means!" pp. 30—1.

Popery can increase only through Protestant neglect. This, we believe to be an axiom incontrovertible. It is the after-growth of ignorance and formality; a moral contagion which becomes endemic, solely through a negligent husbandry producing a vitiated atmosphere. For the increase of Popery in the metropolis, the above details then will sufficiently account; and they prove, what, on a larger scale, the state of Ireland proves, that the increase of papists is the crime, and shame, and punishment of Protestant secularity and indolence. But ' what is to be done?'

' It was this question,' says Mr. Blackburn, ' that led to the formation of the Society for promoting Christian Instruction in London and

its Vicinity, which purposes, "irrespective of the particular denomination of Christians, to advance evangelical religion amongst the inhabitants of the Metropolis, by promoting the observance of the Lord's day; the preaching of the Gospel; the establishment of prayer meetings and Sabbath schools; the circulation of religious tracts, accompanied with a systematic visitation; and by the establishment of gratuitous circulating libraries;—with every other method which the Committee, from time to time, may approve, for the accomplishment of the great object contemplated by this Society." ' p. 23.

Upon these measures, many of them of obvious and tried efficiency, others involving considerations of some delicacy, and requiring a very watchful and judicious superintendence on the part of the Society, we shall not now offer any remark; but refer our readers to the Sermon itself for a further exposition of the philanthropic views of its institutors, and an able appeal in enforcement of the claims which its object has upon every friend of religion and the best interests of mankind in this vast metropolis. It must be through mere oversight, that, in the above enumeration, no account is taken of the labours of Bible Associations, as an efficient means of promoting Christian Instruction. To them we are indebted, more especially in London, for bringing to light much unsuspected ignorance and misery which lay concealed in the dark recesses of the capital, and for giving an impulse to Christian zeal in this direction. We have reason to be assured that Mr. Blackburn is a warm friend to such Societies, and have no doubt that the Committee of the Christian Instruction Society, will both appreciate their importance, and avail themselves of such co-operation.

We cannot dismiss the subject without adverting to another consideration of a somewhat different but not irrelevant nature. Does the determination of so large a proportion of the population to the heart or the head (call it which you please) of the political community, indicate a healthful state of the system? In other words, does the rapid growth of London arise from the increase of the national wealth, and is it to be viewed as an indication and presage of prosperity? Or does it not rather supply some cause for apprehension, that London is absorbing that wealth and population which, if more equally distributed over the country, would conduce far more to our strength and permanent prosperity as a nation, and be infinitely more advantageous to public morals and social happiness? Is it not because the funds for employing labour and maintaining trade, have been to a great extent dried up in remote and impoverished districts, that this rush of population has taken place to the great market? Is it not something like what takes place in

countries exposed to drought, when the drying up of the canals and rivulets which dispersed fertility through the smaller valleys, drives the people to the banks of the great rivers? Have not large capitals gone on to increase long after a decline has commenced in the population and power of the state? And has not this increased bulk of the metropolis been in some cases the result, first of the impoverishment, and at length of the depopulation of distant districts? This is strikingly the case with regard to Constantinople at the present moment; and ancient history supplies us with similar lessons. We are not alarmists. We not only say with the Poet,

‘England, with all thy faults, I love thee still,’—

but we hope the best, as regards the permanent greatness of the country which we love. Still, we cannot suppress a melancholy feeling at contemplating the splendid improvements and immense extension of the metropolis. We fear that it is not a sign of political health; that all is not right at the extremities;—that England is, if we may be allowed the expression, resolving itself too much into cities and large communities, the formation of which is, indeed, a first step in civilization, but there is a point at which their increase seems unfavourable to morals and happiness, and the advantages of the *citizen* over the *pagan* are outweighed or lost. We fear, that we shall have, as a political community, to tread back a step or two, at the cost of much individual suffering, to regain that state of general prosperity which we have *overshot*.

Art. VIII. *Letters on the Moral and Religious State of South America*, written during a Residence of nearly Seven Years in Buenos Aires, Chile, Peru, and Colombia. By James Thomson. 12mo. pp. 296. Price 5s. London. 1827.

MR. THOMSON'S name must be well known to our readers; and extracts from some of these Letters have already found their way to the public through the medium of the reports of different religious societies. The whole series will be extremely acceptable, and their publication in this cheap form is much to be commended. We cannot doubt that the volume will obtain a very wide circulation. It contains more information with regard to the internal condition of the South American States, than is to be obtained from any other work.

The Writer appears to be most singularly fitted for the arduous and delicate mission to which he has devoted himself.

Cautious, yet enterprising, conciliating but firm, zealous but without bigotry, and unwearied in perseverance, he combines all the requisites for success ; and he has been remarkably successful. The following passage, in a letter dated Nov. 9, 1822, describes the sentiments and feelings with which he had embarked in the noble enterprise of promoting the formation of schools and the circulation of the Scriptures within the almost unknown provinces of Peru.

‘ Since my leaving my native country, I have experienced much of the gracious goodness of our heavenly Father, in directing my steps, in making darkness light before me, and crooked things straight. The encouragements I have met with in my endeavours to forward the Lord’s cause in South America, have been much greater than could have been expected before the trial was made. I think a door has been opened here, which will never be shut, but which will, I trust, from one year to another, open wider and wider, until it become, in the Apostle’s language, “ great and effectual.” Should I say, there are no adversaries, and that all goes on prosperously, without any difficulty or discouragement from any quarter,—should I say this, it would be nearly the same as telling you, that a great miracle had taken place here, and had changed the nature of man. You, of course, expect no such wonderful accounts. At the same time, it is a gratifying thing to be able to state, that far less opposition has been met with than was expected. Difficulties, I believe, of whatever kind, will grow fewer and weaker as Time runs on, bearing in his hand the torch of heavenly light ; whilst, on the other hand, means and opportunities of doing good will greatly increase. It is surely a gratifying sight, to see darkness fleeing away, and the light of heaven breaking forth. You know there is no fellowship, in any sense, between light and darkness ; the one *must* give place to the other. Wherever, then, darkness prevails, let the people of God look to Him who said, “ Let there be light, and there was light ;” and let them use those means which he has appointed, under the full assurance, that midnight shall give place to the dawning light, and that again to noon day. That a great and happy change is about to take place in our hitherto unfortunate, unhappy world, the Scriptures predict ; and the days in which we live, say, “ Lift up your heads, for this happy period draweth nigh.” You who live in the land of Israel, whence the word of the Lord is sounding out on all sides, see these things better than I can do in this far distant country. From every corner of the earth, messengers are daily landing on your happy shores with tidings of joy. One says, Babylon is fallen ; another cries, the gods of the heathen are famished ; whilst a third shouts aloud, Satan falls like lightning to the ground. I almost envy this felicity of yours ; yet I would not exchange conditions with you. Solitary and alone as I am here, I would not wish myself elsewhere, because I believe I am placed where God would have me to be ; and, I trust, his work, in one shape or another, is all my concern. I do, however, wish myself otherwise circumstanced. I should be glad to

have with me one or more, with whom I could always communicate in the ways and work of the Lord, and whose counsels and labours might prove a blessing to me and to many. You, my dear brother, who dwell in Mount Zion, have never experienced the disadvantage of being *thus* alone. Should I come into your thoughts when you bow your knees unto the God and Father of our Lord Jesus Christ, I beg you to pray that grace, and mercy, and peace may be multiplied unto me, and that the Lord's work may prosper in South America.' pp. 49—52.

Of Mr. Thomson's *tact* in dealing with the Romanists, the following detail of a conversation with a distinguished ecclesiastic, at Lima, will afford a very pleasing illustration. We make no apology for the length of the extract.

'The gentleman with whom I had the conversation, is a man of superior education and abilities, and holds an important situation in one of our colleges. We have been acquainted with each other ever since I arrived in this city. We have visited each other occasionally during that time, and have talked upon religious subjects, but almost always upon those things in which we were agreed. A few days ago, I had a visit from him, and we entered almost immediately into a close conversation or controversy upon some of the points of the Catholic religion. I had lying on the table one of the Pope's bulls, which a young man had brought me a day or two before, as I had expressed to him a desire to see it. I enquired of my friend, where I could obtain a set of these bulls, as I wished to see each of them, in order to ascertain their nature, and what it was they promised to those who should purchase them. After he had informed me where this article was to be found, I told him that I understood that those who purchased one of these bulls at a certain price, namely, eight dollars and a half, were assured that they would get out of purgatory in two or three days after death. He said it was so as I had stated. Do you then really believe, said I, that the Pope can thus pardon the sins of men, and that men can obtain the pardon of their sins by means of expending such a sum of money in the purchase of this bull.—He said, he believed the forgiveness of sins could be obtained in the way mentioned, and that the Pope had such authority in virtue of being the successor of the prince of the apostles, to whom Jesus Christ had granted the keys of the kingdom of heaven, and power to remit or to retain the sins of men. It is to be supposed, however, continued he, that confession of sins is to be made in order to this forgiveness. And in confession, to whom can the penitent go but to the minister of Christ, in order that he may instruct him in the nature of repentance? To prevent him from deceiving himself, and believing he has repented when he has not, it is necessary to show him what are the signs of a sincere repentance; and when the priest finds the penitent as he ought to be, then, in virtue of the power given by Christ to his ministers, they absolve him from his sins.

'In answer to what he said, I told him, that I considered it to be

Art. VII. *Reflections on the Moral and Spiritual Claims of the Metropolis.* A Discourse delivered at the City Chapel, London, introductory to the Second Series of Lectures to Mechanics, established by the Society for promoting Christian Instruction in London and its Vicinity. With an Appendix. By John Blackburn, Minister of Claremont Chapel, Pentonville, and one of the Secretaries of the Society. 8vo. pp. 36. Price 1s. London, 1827.

SINGLE sermons scarcely come within the sphere of our critical jurisdiction, and it would be impossible to notice a tenth part of those which are published. The present sermon, however, claims our attention, on the ground of the more than ordinary interest of the subject to which it relates. Of the existence of this Society for promoting Christian Instruction in the metropolis, we were first informed by means of the admirable tract published under its auspices, which was noticed in our last Number. It has begun its operations well; and the present sermon will be found to place in a very striking point of view, the urgent necessity and importance of a combination of well directed efforts, by means both of the press and the pulpit, such as this Society appears to have put in action, with a view to stem the progress of religious ignorance, infidelity, and licentiousness in the very heart and centre of the kingdom.

An immense capital is, under any circumstances, an object of affecting and awful contemplation; and from the Christian philanthropist, the sight might well draw forth tears, such as his Heavenly Master shed when he looked down from Mount Olivet on Jerusalem. But, in the prodigious and portentous growth of the British metropolis within the last twenty years, there is matter for reflection of even an alarming kind. We transcribe the following statements from the Appendix to Mr. Blackburn's sermon.

* Modern London, the metropolis of the empire, includes within its gigantic bounds, two ancient cities, one borough town, and fifty villages, which, now united, stretch themselves over a site seven miles in length, and never less than two miles in width. Consequently, its ecclesiastical, municipal, and parochial divisions are irregular and involved; and it is no easy task accurately to define its bounds, or to report its circumstances.....There is great difficulty in obtaining an accurate return of the various places of worship in this vast City; yet the following statement will, I believe, approach very near to the truth.

| | |
|---|-----|
| Episcopal Churches and Chapels | 200 |
| Independent Chapels | 66 |
| Wesleyan Methodist Do. | 36 |
| Baptist Do. | 32 |
| Calvinistic Methodist Do. | 30 |
| Presbyterian (Scotch and Unitarian) Do. | 16 |
| Roman Catholic Do. | 14 |
| Quakers' Meetings | 6 |
| | — |
| | 400 |
| | — |

“ If we calculate that the average attendance at each place is 500 persons, which is certainly the greatest extent we can allow, and add 250 more for the fluctuating hearers at the several services of each Sabbath, it will give a result of 300,000 persons ; now the population of this wide-spread Metropolis is estimated, by the last census, at 1,274,800 souls ; from which subtract the feeble minority above, and we find NINE HUNDRED AND SEVENTY FOUR THOUSAND, EIGHT HUNDRED persons neglecting the public worship of God. And though considerable deductions are to be made for young children, sick persons, and the aged and infirm, yet, after all, the multitude without even the forms of religion around us, is most appalling. The following statement will illustrate the occupations of the Sabbath:—

“ It appears that of the papers at present published in London on the Sunday, there are circulated, on the lowest estimate, 45,000 copies, and that, upon the most moderate computation, between 2 and 300,000 readers of these papers are to be found in the Metropolis alone, while the great number of pressmen, distributors, master-venders, hawkers, and subordinate agents of both sexes, and of all ages, who are necessarily employed on the Sabbath, all tend to the most flagrant breach of the day of rest.”

“ In such a state, we cannot wonder at the report of Mr. Wontner, the excellent governor of Newgate, by which it appears, that during the year 1826, there were committed to that gaol,

| | |
|---------------------------------------|------|
| Males under 21 years of age | 1227 |
| Females ditto | 442 |
| Males above 21 | 1096 |
| Females ditto | 166 |
| | — |
| | 2931 |
| | — |

Being an increase of 547 commitments in the past year!!

“ Must we not adopt the energetic language of a Clergyman of the Established Church, and say, “ Such a mine of heathenism, and consequent profligacy and danger, under the very meridian, as it is supposed, of Christian illumination, and accumulated around the very centre and heart of British prosperity, liberty, and civilization, cannot be contemplated without terror by any real and rational friend of our established government ; and is surely sufficient to

awaken the anxious attention of every true patriot, every enlightened statesman, every sincere advocate of suffering humanity, every intelligent and faithful Christian.”

In a recent Number of the Evangelical Magazine, it is stated that, ‘ notwithstanding all that is doing, there are at least 40,000 children in the metropolis, who are not provided for, and cannot be received into our Sunday schools. Southwark has provided for 6000 more children than can be received into the various places of worship.’ With regard to the state of attendance in the churches of the Establishment, the Rev. Mr. Stewart, Minister of Percy chapel, gives it as his opinion, that, West of Temple Bar, there would not be found more than 6000 stated communicants, out of a population of 300,000; and Mr. Blackburn adds, that, ‘ things are worse among the Evangelical Dissenters,’ as he does not think there are 600 communicants among them, in the same direction.

‘ Whilst those houses of prayer, in which Charnock and Howe, Goodwin and Alsop, Ridgley and Gale ministered, have been razed to the ground, how fearfully has the Gospel been withheld or abandoned in other places where our faithful confessors once laboured! Yea, is it not a fact, that in the place where Robert Fleming, profound in learning and powerful in eloquence, proclaimed the glory of the Saviour, detected the errors of Popery, and predicted its certain destruction, that in that very place a mountebank preacher of infidelity now blasphemes his Maker, outrages decency, and breaks the peace! May we not fear yet further desolations! Let us then deplore the neglect of one part of our duty as Apostolical churches, and pray that God will not leave us to a cold, formal, heartless Christianity.’

In the meanwhile, the emissaries of Popery have not been inactive in the capital; and the following statement will, probably, take many of our readers by surprise: it certainly calls loudly on Protestant ministers of all denominations, to lay aside their mutual jealousies, and emulate each other in the more diligent discharge of their sacred trust.

‘ I wish not to become an alarmist, but I think it is evident, that increased activity and growing numbers characterize the Roman Catholics of the Metropolis. Not to mention their zealous circulation of tracts and books, a *very novel procedure with them*, nor to compare the number and size of their chapels in London now, with those they occupied thirty years ago;—I beg to submit to the reader the following statement of baptisms administered in their leading chapels for the last five years, as published in the *Catholic Miscellany* for March.

| Place. | 1822. | 1823. | 1824. | 1825 | 1826. |
|----------------------------------|-------|-------|-------|------|-------|
| Moorfields | 570 | 684 | 698 | 765 | 820 |
| Virginia Street | 410 | 424 | 453 | 509 | 591 |
| Lincoln's Inn Fields | 331 | 338 | 465 | 445 | 462 |
| Warwick Street | 141 | 172 | 218 | 208 | 243 |
| Manchester Square | 261 | 236 | 278 | 313 | 298 |
| South Street, Grosvenor Square . | 75 | 152 | 101 | 134 | 172 |
| Romney Terrace, Westminster . | 93 | 127 | 134 | 120 | 206 |
| Cadogan Street, Sloane Street . | 50 | 59 | 67 | 55 | 75 |
| St. George's Fields | 367 | 396 | 457 | 566 | 504 |
| Wade Street, Poplar | 78 | 98 | 121 | 110 | 128 |
| | 2376 | 2686 | 2992 | 3225 | 3499 |

* Their Chapels at Stratford, Bermondsey, Greenwich, Somers Town, Hampstead, Kensington, Hammersmith, and Woolwich, are omitted.

* It is supposed, by various writers on political economy, that the proportion of births to the population varies in different countries from 1 in 17, to 1 in 49. If, then, we take the estimate the Roman Catholics make, of *thirty* persons to *one* birth, we may, perhaps, approach to a correct average. Let, then, my readers observe,

| | |
|------------------------|---------|
| Baptisms in 1822 . . . | 2376 |
| | 30 |
| | <hr/> |
| | 71,280 |
| | <hr/> |
| Baptisms in 1826 . . . | 3499 |
| | 30 |
| | <hr/> |
| | 104,970 |
| | <hr/> |

being an increase of 33,690 persons in five years! Will the emigration of Roman Catholics from Ireland and the Continent to this City account for this? I think by no means!' pp. 30—1.

Popery can increase only through Protestant neglect. This, we believe to be an axiom incontrovertible. It is the after-growth of ignorance and formality; a moral contagion which becomes endemic, solely through a negligent husbandry producing a vitiated atmosphere. For the increase of Popery in the metropolis, the above details then will sufficiently account; and they prove, what, on a larger scale, the state of Ireland proves, that the increase of papists is the crime, and shame, and punishment of Protestant secularity and indolence. But 'what is to be done?'

'It was this question,' says Mr. Blackburn, 'that led to the formation of the Society for promoting Christian Instruction in London and

its Vicinity, which purposes, "irrespective of the particular denomination of Christians, to advance evangelical religion amongst the inhabitants of the Metropolis, by promoting the observance of the Lord's day; the preaching of the Gospel; the establishment of prayer meetings and Sabbath schools; the circulation of religious tracts, accompanied with a systematic visitation; and by the establishment of gratuitous circulating libraries;—with every other method which the Committee, from time to time, may approve, for the accomplishment of the great object contemplated by this Society." p. 23.

Upon these measures, many of them of obvious and tried efficiency, others involving considerations of some delicacy, and requiring a very watchful and judicious superintendence on the part of the Society, we shall not now offer any remark; but refer our readers to the Sermon itself for a further exposition of the philanthropic views of its institutors, and an able appeal in enforcement of the claims which its object has upon every friend of religion and the best interests of mankind in this vast metropolis. It must be through mere oversight, that, in the above enumeration, no account is taken of the labours of Bible Associations, as an efficient means of promoting Christian Instruction. To them we are indebted, more especially in London, for bringing to light much unsuspected ignorance and misery which lay concealed in the dark recesses of the capital, and for giving an impulse to Christian zeal in this direction. We have reason to be assured that Mr. Blackburn is a warm friend to such Societies, and have no doubt that the Committee of the Christian Instruction Society, will both appreciate their importance, and avail themselves of such co-operation.

We cannot dismiss the subject without adverting to another consideration of a somewhat different but not irrelevant nature. Does the determination of so large a proportion of the population to the heart or the head (call it which you please) of the political community, indicate a healthful state of the system? In other words, does the rapid growth of London arise from the increase of the national wealth, and is it to be viewed as an indication and presage of prosperity? Or does it not rather supply some cause for apprehension, that London is absorbing that wealth and population which, if more equally distributed over the country, would conduce far more to our strength and permanent prosperity as a nation, and be infinitely more advantageous to public morals and social happiness? Is it not because the funds for employing labour and maintaining trade, have been to a great extent dried up in remote and impoverished districts, that this rush of population has taken place to the great market? Is it not something like what takes place in

countries exposed to drought, when the drying up of the canals and rivulets which dispersed fertility through the smaller valleys, drives the people to the banks of the great rivers? Have not large capitals gone on to increase long after a decline has commenced in the population and power of the state? And has not this increased bulk of the metropolis been in some cases the result, first of the impoverishment, and at length of the depopulation of distant districts? This is strikingly the case with regard to Constantinople at the present moment; and ancient history supplies us with similar lessons. We are not alarmists. We not only say with the Poet,

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Of Mr. Thomson's *tact* in dealing with the Romanists, the following detail of a conversation with a distinguished ecclesiastic, at Lima, will afford a very pleasing illustration. We make no apology for the length of the extract.

'The gentleman with whom I had the conversation, is a man of superior education and abilities, and holds an important situation in one of our colleges. We have been acquainted with each other ever since I arrived in this city. We have visited each other occasionally during that time, and have talked upon religious subjects, but almost always upon those things in which we were agreed. A few days ago, I had a visit from him, and we entered almost immediately into a close conversation or controversy upon some of the points of the Catholic religion. I had lying on the table one of the Pope's bulls, which a young man had brought me a day or two before, as I had expressed to him a desire to see it. I enquired of my friend, where I could obtain a set of these bulls, as I wished to see each of them, in order to ascertain their nature, and what it was they promised to those who should purchase them. After he had informed me where this article was to be found, I told him that I understood that those who purchased one of these bulls at a certain price, namely, eight dollars and a half, were assured that they would get out of purgatory in two or three days after death. He said it was so as I had stated. Do you then really believe, said I, that the Pope can thus pardon the sins of men, and that men can obtain the pardon of their sins by means of expending such a sum of money in the purchase of this bull.—He said, he believed the forgiveness of sins could be obtained in the way mentioned, and that the Pope had such authority in virtue of being the successor of the prince of the apostles, to whom Jesus Christ had granted the keys of the kingdom of heaven, and power to remit or to retain the sins of men. It is to be supposed, however, continued he, that confession of sins is to be made in order to this forgiveness. And in confession, to whom can the penitent go but to the minister of Christ, in order that he may instruct him in the nature of repentance? To prevent him from deceiving himself, and believing he has repented when he has not, it is necessary to show him what are the signs of a sincere repentance; and when the priest finds the penitent as he ought to be, then, in virtue of the power given by Christ to his ministers, they absolve him from his sins.

'In answer to what he said, I told him, that I considered it to be

the duty of man to confess his sins unto God, as it is with him alone we have to do, and not with one another; and that the Scripture assures us, that if we humbly and sincerely confess our sins unto him, and beg forgiveness through the Lord Jesus Christ, we shall obtain the mercy we ask for. I then said, that none could forgive sins but God only; and that as to the power given to the apostle Peter, and also to the other apostles, to forgive the sins of men or to retain them, I conceived it to be a power of doing this only in a certain way, namely, in the way corresponding to the instructions which they had received from their divine Master. I illustrated this by the case of an ambassador sent by his sovereign with terms of peace to a neighbouring prince. The Ambassador, I said, is authorized to make peace between the two nations, that is, to put an end to the war or continue it. He is not, however, at liberty to do this in any way he chooses, but only in that way which the instructions of his sovereign authorize. So was it, I continued, with the ambassadors whom the Lord Jesus sent into the world; they were sent to proclaim and to celebrate a peace between God and man, but they were to do so only in one way, that is, in the way prescribed to them.' pp. 131—3.

Mr. Thomson then proceeded to explain the sense in which Protestants contend that the keys were committed to the Apostle Peter, and that he exercised the honourable commission peculiarly entrusted to him; remarking, in the sequel, that 'the Apostles have made their own writings their successors, and that through them they still continue to speak to mankind.' The ecclesiastic, in reply, maintained, that, with regard to all such explanations of Scripture, the best and surest plan is, to have recourse to 'the uniform explanation and judgement of the church.' Upon this position, that the church has never failed or varied as an expositor of truth, hinges the whole controversy. 'How then do you prove to me,' Mr. Thomson asked in reply, 'that the church has never varied in her doctrines?'

'I prove, said he, the constancy and stability of the church by the uniform voice of ecclesiastical writers, from the days of the Apostles until now. No sooner did any pastor or bishop broach any new doctrine, than his own flock, and the whole body of Christians, every where raised the cry against him. Errors now and then arose, continued he, and errors too of great consequence, but in this manner they were publicly reprobated, and the individuals who had erred were thereby brought to repentance, or else expelled the church.—As I wished to drive this subject to its proper issue, and to fix upon the very point upon which we differed, and which point it was necessary to settle before we could proceed further with any advantage, I put this question to him: Do you maintain that the writers upon ecclesiastical affairs, from the days of the Apostles downward, have all held the same opinions regarding the interpretation of Scripture? Not exactly so, said he, for there have been differences among them regarding the interpretation of several passages of Scripture; and he

here instanced several opinions of St. Augustine, St. Cyprian, &c. But so far, continued he, as respects what are strictly and properly called the *doctrines* of the church, I maintain that there is no difference among them, although in points of discipline they are not all agreed. You hold then, said I, do you, that so far as the *doctrines* of the Roman Catholic Church are concerned, the writers we speak of do not vary? I expected he would here give an answer at once in the affirmative, but he withdrew a little farther, and said, that he would not affirm to the question I had put, as to *all* that these writers had said; but, so far only as they had given their *testimony* to the doctrines in question as existing among them, he wished to speak, and not as to their own opinions of these doctrines. He here stated some *opinions* of the fathers, and said, that so far as they acted as *witnesses* to what existed among them, and in the ages previous to their time, thus far and no farther were their writings to be considered respecting the argument in hand. I here reminded him by the way, of what I had before urged, but which he did not concede, namely, that there were a great variety of opinions among the Catholics as well as among the Protestants. I stated, at the same time, that I did not urge this particularly as an objection to their system, but merely as a counterpart to his objection to the Protestants, arising from their differences. I then put the question: Do you maintain then, that so far as ecclesiastical writers have given testimony to the doctrines of the church, they do not vary, nor can vary?—Yes, said he, I do maintain that position.—I then replied, I am glad we have come at length to this one definite point, and I am glad, also, that you have excluded the opinions of the writers on these subjects, and that you rest solely on them as witnesses. I now see the point you maintain, and here we will come to issue. My answer, for the present, shall be short. This position which you maintain, is a position which I believe to be insupportable, and which, in consequence, I deny. Here, then, let the subject for the present rest; we have got a great length in seeing the very line which divides us, and we have now the matter free of mystery. It is reduced to a mere historical question. We shall, therefore, decide it as such on some future occasion, when I shall take in hand to prove that the church *has varied*.

‘ We have now seen, said I, the very point in which we differ; let us also see wherein we agree. I believe, said I, that all mankind are sinners, and stand in need of a Saviour. I believe that God pitied our race, and sent his only begotten Son to seek and to save the lost. I believe that the Lord Jesus Christ is the true Mediator and Saviour of mankind, and that there is no other name under heaven by which we can be saved. I do sincerely believe, I continued, in the Lord Jesus Christ as my Lord and my Redeemer; and, I trust also, that I desire to know all his precepts and instructions, and to conform my thoughts, and words, and actions thereunto.—I then said to him, is not this exactly what you believe?—He said, it was so. Well, then, I replied, may not we look upon each other as fellow disciples? and may not we each expect, if we hold on, that the Lord will give unto us both, that crown of righteousness which he hath promised to them that love

him? He here seemed to hesitate, and did not give a direct reply. You see that I was here touching upon the point of there being no salvation out of *their* church.—He said, that what I had stated regarding my faith was well, but that there was something farther necessary; and upon saying so, he seemed to digress a little, or, at least, not to speak directly to the point in hand. My dear Sir, said I, pray let us settle this point. Have the goodness to speak your mind freely; speak out; what do I still want, what more must I believe, than what I have stated, in order to obtain eternal life? Did not the Lord Jesus himself concede eternal life to those who believed what I have told you in my belief? And did not the Apostles, according to the power invested in them, remit the sins of those who believed and acted in the manner I have stated? He then said something about the necessity of believing the church, in order to salvation.—Can I not look for salvation without this? said I.—Take care that you do not put obstacles in the way to heaven, which the God of our salvation has not put. Strait is the gate, and narrow is the way which leadeth unto life; pray then, do not with stumbling-blocks fill up this narrow way. Let the Lord Jesus and his Apostles guide us in this, and in all matters that concern the kingdom of God.

‘Upon arriving here, we found our time was gone, and that we had been upwards of two hours in a very close conversation. As my friend could stop no longer, we broke up our conversation at this point, he still stating it as necessary to salvation, that I should believe the church. When we thus dropped our disputation, he arose, and as I accompanied him out, he threw his arms around me, and said, “We shall yet, I trust, be united together, and companions in our Lord Jesus Christ.”’ pp. 139—143.

It would be easy to fill our pages with extracts gratifying to our readers; but for obvious reasons we refrain. Altogether, the view which these pages exhibit of the wonderful movement which is taking place among the nations of the New World, is most animating and delightful. Only a few years ago, it might have been asked in the language of utter despondency, with regard to the total population of Spanish America, ‘Can these ‘dry bones live?’ Now, at Bogota, the capital of Colombia, a Bible Society has been established as it were upon the very ruins of the Inquisition, one of its secretaries being a Dominican friar who formerly filled the same post in the district tribunal of the *soi-disant* Holy Office! While Mr. Thomson was at Lima, an attempt was made to raise a clamour against the Bibles put in circulation, as not being fairly printed from the Spanish version of Scio; but it was soon put down. The deputy archbishop, having learned that a priest was likely to say something on the subject from the pulpit, sent a message to him, ‘not to preach any thing against the reading of the ‘English Bibles.’ He was no doubt obeyed. About a fortnight before this, an ingenious *jeu d’esprit* appeared in one of

the newspapers of that city, of which the following is a literal translation. The original was in verse: we wish that Mr. Thomson had favoured us with it.

' Simon possessed a fishing bark, and just a fishing bark ; nothing more he left to his sons. They, however, were great fishers ; they caught much, and grew rich, and could no longer be content with their small bark, but got a larger one. This bark afterwards became a brig, and then a ship. At last, it grew into a man-of-war, and frightened the world with its cannon. How wonderfully is this ship of war now changed ! how different now to what it was in former times ! This great ship is now grown old, and, shattered by the storms it has encountered, it now lies rotting in the harbour. A thousand times has it been repaired, but at last, it must be laid aside altogether ; and its owners must once more be content with—Simon's fishing bark.'

Our readers will be at no loss to make the application. The satire is bold, yet delicate and elegantly pointed. And this appeared in a Spanish newspaper published at Lima !

Art. IX. *Letters written by S***** S****, during her last Illness.* Second Edition. pp. 72. Price 1s. 6d. London. 1827.

WE are sure that we have some readers who will thank us for pointing out to their attention, this very interesting memorial. Seldom have we perused any letters so entirely artless, yet written in so delightful an epistolary style, as those which are now submitted to the public. Their beautiful simplicity as compositions is, however, their least merit. They exhibit the workings of a tender heart, glowing with attachment to life and to those who make life dear, under the progress of that disease which was commissioned to remove her from this world. Nothing can be more touching than the lesson which they supply, or more lovely than the spectacle of such a victory over death. They will enable the reader to realize, far better than any formal lectures on mortality could do, that it is an awful thing, though to the pious a blessed event,—to die. But we must caution the reader not to expect any thing more in these letters, than the ingenuous, unstudied expression of natural sentiments and unfeigned piety. We scarcely know how to take an extract, but the following may serve as a sufficient specimen.

—‘ It will not do ; I feel that I am approaching the crisis of my long affliction, and that my ailments will soon cease to distress me, or cause anxiety to my many kind friends.....I trust I shall be spared to reach home once more ; but that will be all ; I shall never take

another journey; I shall never more enjoy your sweet garden, or make one at your social family meetings. Life appears to offer very many charms, as I draw, while it is yet day with me, to its close. And though I bless God for a large measure of *peace*, often, very often do I pray, 'Father, if it be possible, let this cup pass from me.' I have, in months that are past, felt joy and full assurance in the prospect of death; and God, who is all faithfulness, will not leave me at the last; but now there is a thought which hides from me every glimpse of the glory that shall follow,—that I must leave, that I cannot take with me, *one* who has been every thing to me, who has borne with patience and the greatest affection, all my froward tempers and inconsistencies of conduct, and who has thought no trouble or expense too great, that could add to my comfort, or conduce to my health. I say all this, partly, that you may, by reminding him of it, console him when he most needs it.'

Art. X. *A Brief Account of the Zoharite Jews.* By M. J. Mayers. 8vo. pp. 62. Price 2s. 6d. Cambridge. 1826.

A HISTORY of the Jewish nation, that should be at once complete and concise, extending from the period at which Josephus closes his annals to the present time, is still a desideratum. This tract was originally intended to form part of a larger work, treating of various sects of Jews little known to the British public; and we regret that the intention was over-ruled or laid aside. The present publication, however, contains much curious matter.

The Zoharite Jews, so called from their reverence of the book Zohar, a cabalistic work, are also known by the name of Sabbathians from their founder Sabbathæi Tzevi. This impostor was born at Smyrna in the year 1625; he early attained distinction by his proficiency in Jewish learning; and before he was one and twenty, had gained, by his commanding address, a great number of disciples. Intoxicated, as it should seem, with this success, he set up for Messiah; but his indignant townsmen expelled him from the city. From Smyrna, he passed over to the Morea, but, finding no support or success in that quarter, he thence proceeded to Palestine. At Gaza, he was fortunate enough to gain over a considerable number of partisans; and a Jew of great learning and reputation, named Nathan Benjamin, proclaimed Sabbathæi as the Saviour of Israel. At Jerusalem, part of the Jews were disposed to receive him as Messiah; but the majority were incredulous, and the impostor was anathematized and obliged to flee. He returned to Smyrna; but here, a strange turn in his affairs took place. The people, deceived by his affected humility and sanctity, and carried away by his eloquence, acknowledged him as

Messiah, and rose against their rabbies who opposed his pretensions. Sabbathæi now assumed a royal style, and whenever he appeared in public, a flag was carried before him with the inscription : " The right hand of the Lord is exalted."

Through the labours of his confederate, Benjamin, the delusion spread. The Jews in Persia ' neglected all their affairs, ' and attended only to acts of devotion and penitence, to be ' come meet for salvation by Tzevi.' His fame extended to Italy, Germany, and Holland ; and embassies were sent from all quarters to the virtuous and victorious prince, Messias Sabbathæi. At length, he announced, that he had received a call from God to visit Constantinople,—from what motive or with what views, does not appear. It seemed an act of infatuation or madness, thus to tempt his fate. He was soon imprisoned, and ultimately sent to Adrianople, then the residence of the Grand Signior, where, as the only alternative of the punishment he deserved, he meanly consented to embrace the Mohammedan faith. Some time after, he was sent prisoner to a fortress near Belgrade, where he died a professed Moslem, in Sept. 1676.

One would have thought, that, with his apostacy, or at all events with his death, the delusion would have been dispelled. But his brother in law, putting himself at the head of the impostor's followers, gave out that Sabbathæi was still alive, and would re-appear at the end of a certain number of years. Other champions subsequently arose in support of the pretensions and doctrines of Tzevi ; and among others, in 1750, the celebrated Jacob Frank, a Polish Jew, embraced *Sabbathianism*, and by his learning and eloquence greatly extended the sect. What their creed was, may be learned from the present publication. Frank, in the sequel, to escape persecution, professed himself a Christian, as Tzevi had embraced Islamism. His subsequent adventures partake of the character of romance. He became the head of a powerful body of followers, by whom he was maintained in princely splendour, and honoured as a saint. He died in 1791 ; and the sect has now dwindled into insignificance.

ART. XI. SELECT LITERARY INFORMATION.

The Rev. J. A. Ross is preparing a Translation from the German, of Hirsch's Geometry, uniform with his Translation of Hirsch's Algebra.

Mr. Peter Nicholson, Author of the Carpenter's New Guide, and other Architectural Works, has in the press a New Treatise, entitled The School of Architecture and Engineering; the First Number of which will be ready for publication early in May.

A Life of Morris Birkbeck, written by his Daughter, will appear in a few days.

In the press, Four Sermons on the Priesthood of Christ. By the Rev. Theophilus Lessey, of Halifax.

The Rev. Thomas Belsham is preparing for the press, a second volume of Doctrinal and Practical Discourses.

In a few days, in one vol. foolscap, Poems, by Two Brothers.

The Rev. John East has in the press, The Sea-Side: a series of short Essays and Poems, suggested by a temporary residence at a watering place. 1 vol. 12mo.

On the First of June will be published, Part I. of A Natural History of the Bible; or, a descriptive Account of the Zoology, Botany, and Mineralogy of the Holy Scriptures: compiled from the most authentic sources, British and Foreign, and adapted to the use of English readers. Illustrated with numerous engravings. By William Carpenter, Author of a Popular Introduction to the Study of the Scriptures, &c. &c.

In the press, The Desolation of Eyam, the Emigrant, and other Poems. By William and Mary Howitt, Authors of the Forest Minstrel and other Poems.

In the press, An Essay on the Atonement. By the Rev. Isaac Mann, A.M. Second Edition.

In the press, a second volume of "Interesting Narratives from the Sacred Volume." By Joseph Belcher.

In the press, in one vol. 8vo., The Life, Voyages, and Adventures of Naufragus; being a faithful Narrative of the Author's real Life, and containing a series of remarkable Adventures of no ordinary kind; together with a variety of information connected with the state of Society, and the Manners, Customs, and Opinions of the Hindoos.

Mr. Clark is preparing for publication, A Series of Practical Instructions in Landscape Painting in Water Colours. The Work will be dedicated, with permission, to Her Royal Highness the Duchess of Kent, and illustrated by 55 Views from Nature, Descriptive Objects, &c., mounted separately in imitation of Drawings.

In the press, Sermons, chiefly practical. By the Rev. Edward Bather, M.A. Vicar of Meole Brace, Salop.

C. A. Elton, Esq., the Translator of Hesiod, of Select Specimens from the Classic Poets, &c., who a few years since joined the Unitarian congregation at Bristol, has seen cause for renouncing the connexion, and has sent to the press his reasons for so doing. They are founded upon a conviction, that the opinions of the Unitarians on the Person of Christ, on Human Sin, and on the Atonement, are erroneous; and not defensible upon the correct interpretation of Scripture.

ART. XII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Life of Mr. Robert Spence, late Bookseller, of York. By Richard Bardekin. 12mo. 3s.

EDUCATION.

The Principles of Physical, Intellectual, Moral, and Religious Education. By W. Newnham, Esq. Author of a Tribute of Sympathy, &c. &c. 2 vols. 8vo. 14. 8s.

HISTORY.

Authentic Details of the Valdenses, in Piemont and other Countries; with abridged Translations of "l'Histoire des Vaudois," par Bresse, and la Rentrée Glorieuse, d'Henri Arnaud, with the ancient Valdensian Catechism. To which is subjoined original Letters, written during a Residence among the Vaudois of Piemont and Wirtemberg, in 1825. 8vo. 12s.

MEDICINE.

Some Observations on the Medicinal and Dietetic properties of Green Tea. By W. Newnham, Esq. Author of "An Essay on Inversio Uteri," &c. 8vo. 1s. 6d.

MISCELLANEOUS.

The System; a Tale of the West Indies. By Charlotte Elizabeth, Author of Consistency, &c. 12mo. 5s.

A concise History of the Transmission of Ancient Books to Modern Times; or an Account of the Means by which the Genuineness and Authenticity of Historical Works especially, and Ancient Literature in general, are ascertained. By Isaac Taylor, jun. Author of "Elements of Thought," &c. 8vo. 7s.

THEOLOGY.

The Work of an Evangelist stated and enforced: a Charge delivered at the Ordination of the Rev. John Poole, Home Missionary of Bow, Devon, at Princess-street Chapel, Devonport. By the Rev. J. E. Good. 8vo. 1s.

Meditations on the Sufferings of Christ, from the German of John J. Rambach; abridged and improved by the Rev. Samuel Benson, M.A. of St. John's College, Cambridge. 8vo. 10s. 6d.

Theology; or, an Attempt towards a consistent View of the whole Counsel of God: with a preliminary Essay on the practicability and importance of the attainment. By John Howard Hinton, M.A. 12mo. 4s.

The Jew, the Master-key of the Apocalypse; in answer to Mr. Frere's "General Structure," and the dissertations of the Rev. Edward Irving, and other Commentators. By John Aq. Brown, Author of "The Even-Tide," and "The Mount of Vision." 5s.

Strictures on Mr. Frere's pamphlet on the General Structure of the Apocalypse: being an Appendix to the Scheme of the Rev. Ed. Irving and Mr. Frere critically examined. By William Cunningham, Esq. of Lainshaw, County of Ayr. 8vo.

Sixteen Sermons, doctrinal, practical, and elucidatory of the Study of Prophecy: with illustrative notes and authorities. By the Rev. John Noble Coleman, M.A. late of Queen's College, Oxford. 8vo. 10s. 6d.

Lectures on the Evidences of Christianity, delivered at the monthly meetings of the Congregational Union. By the Rev. Drs. Smith, Collyer, Winter, and Messrs. H. F. Burder, Curwen, Fletcher, Morison, Orme, Philip, Reed, Stratton, and Walford. 8vo. 12s.

Theological Essays. Original Essays on Theological Subjects. By James Beckwith. 12mo. 4s.

An Authentic Narrative of the Conversion to the Protestant Faith, and of the Death of J. A. Cadiot, late Vicar of Gurat and Vaux, in the department of Charente. Translated from the French. 12mo. 3s.

Plain and Practical Sermons. By the Rev. Thos. Howard, Vicar of Bradan, Isle of Man. 12mo. 5s.